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J.M.J.D.

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SAINT THOMAS, THE SCIENTIST

"Every teacher trained in the kingdom of heaven is like the master of a family, who brings out from his storehouse new things and old." Matt. 13, 52 (Fr. Spencer's Version).



ALTHOUGH the words of Our Lord are usually applied to the office of the preacher, after studying St. Thomas' teaching on the scientific nature of theology, it seems that they have a unique application to the function of the theologian. In the very first question of the *Summa Theologiae*, St. Thomas explains that Sacred Doctrine is truly a science inasmuch as it deduces conclusions from principles known through Divine Revelation; moreover it is the highest type of science—wisdom—since it understands and directs all things through the highest cause, Almighty God. The whole of Revelation—Sacred Scripture, Tradition, and the *Magisterium* of the Church—is a storehouse of truth and beauty from which the theologian, who is thoroughly familiar with its contents, can bring forth new truths, and new insights into older truths.

St. Thomas, the theologian of theologians, is therefore the paragon of scientists. It is particularly in his rôle as scientist that he is pictured on the opposite page. Behind the Angelic Doctor are three volumes, representing the Scriptures, the works of St. Augustine, the purest of Christian Tradition, and the works of Aristotle, the greatest achievement of unaided human reason. These were the Common Doctor's theological storehouse.

In his hands is his best known work, the *Summa Theologiae*, which is divided into three parts treating first of God Himself, then of man in relation to God, and lastly of Christ, the bridge between

the human and the Divine: hence the words, *de Deo, homine, et Christo*. The result of St. Thomas' scientific investigations into Revelation are represented by the stack of manuscripts on his left. They are hardly an indication of the actual size of his complete works. One of the compact modern editions of the *Omnia Opera* fills thirty-four large volumes.

The eyes of St. Thomas must have been as clear and intense as the light of his intellect; and his mouth, as rigid as his logic. In this painting, the Angelic Doctor's face mirrors his mind, magnificent in its clarity and orderliness. Here lies the beauty of St. Thomas.

The work of the theologian is long and arduous. It is sustained only by the aid of Our Lord, who is in Himself the incarnation of theological truth and the unique model of theologians. Profoundly aware of Christ's proper place in the mind and heart of the "teacher instructed in the kingdom of heaven," St. Thomas had strong devotion to his Redeemer. The crucifix, turned toward him and drawn as close as possible, is the symbol of that devotion.

St. Thomas, the scientific theologian, was ever conscious of the needs of the human family as was the householder spoken of by Jesus. He attempted to satisfy these needs by using his intellectual powers to draw out of the larder of Divine Revelation in scientific mode those truths for which the mind of man yearns.

PAUL HAAS, O.P.

Ope Doctoris caelici tota gaudet Ecclesia:

Fulget Ordo Dominici peculiari gloria.

Dominican Breviary

WISDOM AMONG THE PERFECT

PATRICK REID, O.P.



WISDOM, however, we speak among the perfect, yet not a wisdom of this world nor of the rulers of this world, who are cast aside. But we speak the wisdom of God, mysterious, hidden, which God foreordained before the world unto our glory. And none of the rulers of this world knew this wisdom, for had they known it, never would they have crucified the Lord of glory. But God has revealed it to us by His Spirit. These things we also speak, not in words taught by human wisdom, but in the learning of the spirit, preparing for spiritual men spiritual things. For we have the mind of Christ"—I Cor. 2: 6-16 *passim*.

Aquinas, Angelic and Common Doctor, like the sea receiving all into her depths, receives into himself all the rivers of wisdom flowing down through past ages and bearing all that human reason has attained through the heavenly light which radiates from the Gospel. "He arranged this wisdom in such admirable order," declared Pope Leo XIII,¹ "and so organized it that in reality he seemed to have left posterity the ability to imitate it but had taken away the power to supplant it." The late lamented Dr. Martin Grabmann did not fail to note that "the whole intellectual life of St. Thomas bears the imprint of wisdom; it is completely dedicated to contemplation and to the ordering of truth."²

Friar Thomas, his early biographer, Tocco, tells, was indeed a marvellous contemplative, *vir miro modo contemplativus*. Certainly, if St. John of the Cross is the great experimental doctor of that wisdom, born of love and infused as a gift of the Spirit of Love, then St. Thomas Aquinas is its great theologian. And, in the last resort, it is from that same wisdom and on the loving contemplation which is its joyous fruit that the whole Christian order on this earth depends. It is to the Angelic Doctor that lovers of wisdom must turn, for his doctrine radiates in a wonderfully human way the light of the Gospel and of our Catholic faith.

¹ Apostolic letter *Cum hoc sit*, Acta Leonis, vol. II, p. 108.

² *The Interior Life of St. Thomas Aquinas*. Translated by Nicholas Ashenbrener, O.P., Milwaukee, 1951. p. 19.

Christ is the Head, the First-born of all creatures: it is with Him that we must begin. It is not St. Thomas, it is Christ Who forms and gives life to Christian culture. It is Christ, through the Church and through her Common Doctor; through the contemplation of the Saints and the love which unites them to the Son of Man; through the labors—the study, the prayer, the meditation, the preaching, writing, and teaching—of the theologians and philosophers who follow with Thomas in the footsteps of Christ, and bring to the service of the Son of Man all the virtues of the mind and all its scattered riches. Blessed Pius X cried for the “restoration of all things in Christ.” All things—but not the mind, man’s noblest faculty, the brilliant jewel set in the crown of creation? Yes, the intellect, too; and this is the burden of Thomistic effort in the apostolate today, to restore the human mind to order and so, with the grace of God, to bring the world back to the paths of Truth, the loss of which may well involve the dissolution of the world.

It would be impertinent, not to say pedestrian, to lament here the crying need of order in the world of our day. The age has well been characterized as one of scientific chaos, the appalling disorganization in every sphere and on every level is too obvious to require substantiation. The twentieth-century apostle is faced with what has been called the corrosive cancer of all of modern society, namely, secularism. To meet this crisis every possible resource of thought and action is summoned by the forces of Christianity. The solid doctrine of St. Thomas is called upon now, more perhaps than ever before, to clear away the terrible intellectual debris which clutters so vast an area of present-day thinking, and to present the perennial sanity which is Catholic and metaphysical truth for all who would—who must—receive it. Half a century ago Peguy wrote that St. Thomas Aquinas was a great saint, respected, venerated, celebrated, tried, slain, buried. Peguy is himself dead, fallen no doubt in a valiant battle, but largely forgotten and certainly of no actual moment in the writings and inspirations left behind him. But the doctrine of St. Thomas is by no means “slain and entombed”: for many it is the very embodiment of immortal truth, a glorious living monument to the eternal wisdom which vivifies and orders Catholic thought. The reason for this is not hard to find: for Thomas has the mind of Christ, and the wisdom he would impart is the divine wisdom of the Cross, that seeming folly which men of no spiritual insight, no transcendent vision, no eye except for the ephemeral

and the utilitarian loathe and deride. It is, no mistake may be made, this very wisdom with which the disciples of St. Thomas—and, pre-eminently, his brother Dominicans—must go into the academic and social market-places and confront the unenlightened world. The Holy Fathers, in particular of our own era, have repeatedly beckoned the flock of Christ to go to Thomas. The Thomist knows full well that those outside the fold are little likely to heed this lovingly paternal admonition. Because so much is at stake, the Dominican must not doze or day-dream in this matter of a vigorous contemporary apostolate. The wisdom of the Cross has been hidden, for their blindness and hardness of hearts from the rulers of this world until now. With supreme confidence the bearer of good tidings, of the Gospel, should go forth now to break the chains and cast out the darkness which have bound and enshrouded the minds and hearts of men.

Who are these benighted souls to whom the twentieth-century apostle must go? What do they hold dear, how do they look upon the wisdom which is Christ? The apostle must know the answers to these questions, for no man plows well a strange field. In a general fashion, Father Walter Farrell, of recent and happy memory, has drawn an incisive and compelling parallel between the total world situation which confronted the first Apostles and that before which their successors (in the popular sense) stand today.³ It should be of considerable profit to make a similar excursion, concentrating on the stated experience and reaction of a single Apostle, the Apostle par excellence, Paul of Tarsus. We have chosen a text from one of St. Paul's epistles which, we believe, reveals many aspects of the complex problem which the Dominican apostle faces, and contains within it, if it be carefully and thoroughly examined, a profound insight into the ultimate, adequate solution.

PAUL AND THE CORINTHIANS

The sprawling city of Corinth, among the three or four greatest in the Roman Empire of the first century, presented a picture of startling paradox. Pagan Corinth was universally infamous for its wickedness (men did not shrink from the word in those days, nor attempt to explain it away on "scientific" grounds), for a brand of immorality so base and so vicious as to

³ cf. *Twentieth Century Apostle in The Thomist*, Vol. X (1947), No. 2, pp. 133-158.

shock even the ancient world. The word "Corinthianize" was actually coined—and used as early as the time of Aristophanes—to describe a life of unrestrained evil and licentiousness. With no aristocracy but that of wealth, and no tradition but that of making money, Corinth had become a by-word for every vice in the short space of a century, its pleasures and the frightful expense of living there notorious far beyond the sea-washed coasts of Greece. And yet, side by side with this extreme moral depravity, there flourished at Corinth an almost fanatical love of wisdom (the definition of philosophy), an exaggerated regard for the abstruse speculations of sages and the practiced art of eloquent orators. We must restrain the temptation here to draw a swift comparison with the arrogant modern metropolis, home of vice and corruption on a mammoth scale, squirming with dull ears itching for the latest scandal, the latest intellectual catch-and-cure-all, the latest false prophet of bad news.

Quite readily, then, many of the Christians at Corinth were captivated by the learning and rhetorical skill of a lately-arrived preacher—no more, really, than a zealous catechumen—by the name of Apollos. Will this Apollos, master of Greek wisdom and polished speech, transform the ruggedly simple, somewhat roughly delivered doctrine of St. Paul into a system of philosophy, a pleasing compound of the original Gospel and secular elements alien to it but familiar to and long-cherished by the current milieu? Are Christians to look to the wisdom of the world for their enlightenment and their salvation? It would be unjust not to recall that such a travesty was never the aim or intention of Apollos himself, whom Paul does not hesitate to commend. In his first letter the apostle drives home vigorously what is to be taken as the answer to these questions: the Good News of Christ is not a philosophic system or an example of the art of rhetoric and worldly accomplishment. The community at Corinth must recognize this basic fact clearly and to it conform their lives.

Christianity is a true salvation, a way of life. The new doctrine is not offered to the world as a reasoned philosophy: none of the Apostles was a "philosopher" in any but the most attenuated sense of the word, as it was then understood. The doctrine is presented as an indivisible body of truth to be received, not by any argumentation, not by any system of deduction or involved judgment of detail, but on the authority of the teacher, who, in turn, speaks with the authority of God. God's ways are not man's ways: nothing is more characteristic of St. Paul's methods, no

note is so frequently sounded as this. Quite simply, it is to be all through the centuries the one answer of the Church to innovators, its one practical test of truth. This primitive apostolic Christianity is a lesson to be learned, articles of faith to be believed, moral precepts to be obeyed, a mystery to be accepted on the divine guarantee which functions through the Apostle who is teaching. Paul urges the Corinthians, implicitly, to scorn the vain philosophizing to which they are so inordinately attached, and to embrace in all its purity and simplicity the wisdom which alone will bring them peace and happiness. He does not intend, however, to allow their minds, ever avid for knowledge, to stagnate and become barren. As we propose to indicate more fully, Paul is desirous of quenching this burning thirst for wisdom, and so he proceeds to lay before his readers the riches of divine truth, the "mystery hidden in God," the study of the Cross.

THE PERFECT

"Wisdom, however, we speak among the perfect," says St. Paul. All Catholic commentators agree that these words do not imply the existence in the early Church of an esoteric teaching such as existed in the pagan mystery religions of Paul's time. No traces can be found of any occult doctrine that could be imparted only to those who had achieved a certain stage of initiation in the Christian "sect," a teaching not communicable to the general body of the faithful. With Christ the day had arrived when no secret should be kept of the truths which it had pleased the Father to reveal to men. "Preach the Gospel to all nations," Christ had commanded: to all men the whole of revealed truth, as I have imparted it to you. No esoteric doctrinal secretiveness existed in the primitive Christian Church—nor is the practice of dismissing catechumens before the beginning of the canon evidence of any such secretiveness. Who, then, were the "perfect"?

By the term perfect is here signified (we know from the terminology Paul uses) those who are sufficiently advanced in Christian instruction to grasp the deeper implications of the "good news" which had already been imparted to them. Men are perfect, St. Thomas remarks,⁴ in two respects, according to intellect and according to will, the two faculties which are proper to them as men. The intellectually perfect are those whose minds are elevated above all carnal and sensual considerations, and

⁴ *Comment. in I Corinth. c. 2, lect. 1.*

therefore capable of comprehending spiritual truths: "But solid food is for the mature, for those who by practice have their faculties trained to discern good and evil" (Hebr. 5:14). Their wills are perfect when, rising above the desire for temporal goods, they seek God above all and cling to His precepts. The great precept of love of God is their life's guiding light, and in that light they attain Christian perfection. And so, after reaffirming the two-fold commandment of love, Our Lord added: "You therefore are to be perfect, even as your heavenly Father is perfect" (Matt. 5:48). Identifying more specifically the "perfect" of the Epistle text, St. Thomas continues: "Because the teaching of the faith is ordered to its being carried into action by charity, as we are told in Galat. 6 (*passim*), one who is instructed in the faith must of necessity be well disposed, not only intellectually, to grasp and believe what he is told, but also, by his good will and disciplined affections, to love and to act according to what he is told." Such are St. Paul's "perfect," and he judged, regretfully, there to be too few of these at Corinth!

THE WISDOM OF THE CROSS

It was said at Corinth that St. Paul lacked something which his fellow-laborer, Apollos, possessed to a remarkable degree, and this was *wisdom*. Apparently the fiery Apostle, Hebrew of Hebrews, did not at all measure up to the standards of urbane outlook and polished sophistication of which the world has always been enamored. For the Greeks of the classic age, wisdom suggested the idea of profound and lofty speculation or of consummate art. Aristotle had praised it extravagantly, delighting in it as the knowledge of the ultimate causes of things. For the more practical-minded Stoics, it was the supreme science of things human and divine, the queen of the virtues and the coveted goal of a well-moderated life. The Corinthians might have been bold to assert that Paul had no claim to the title of wise man or sage, either as philosopher, as artist, or as fine speaker. But Paul had been to Athens, he had approached the intellectual elite of the civilized world with the word of truth, the light of the Gospel, and he had been scorned and summarily dismissed. He understood, from experience as well as by supernatural insight, that neither philosophy nor eloquence, neither the subtleties of fine argument nor resounding elocution would convert the world. . . . *Non in dialecticis Dominus.*

It would be altogether absurd, as M. Gilson has rightly indi-

cated,⁵ to speak of a philosophy of St. Paul, and if we do find certain fragments of Greek philosophy embedded in his writings, these are either wholly adventitious or, more often, integrated with a religious synthesis which altogether transforms them. Aristotle has not assimilated Christ; Christ is all in all, and He has taken unto Himself all truth and all goodness. The Christianity which St. Paul delivers to his hearers is a religion which supersedes all that we ordinarily call a philosophy and even absolves us from the trouble of seeking one.

Paul wished to know nothing except Christ and Him crucified. This new revelation was precisely a rock of offense for Jews and Hellenists alike. The Jews were seeking salvation by means of a literal observance of the Law and by obedience to the commands of God, Who made His power manifest in miracles of glory. The Greeks sought a salvation to be achieved by way of the rectitude of the will and the certitude afforded by the natural light of reason. What had Christianity to offer either? Salvation only by living faith in Christ crucified. That is to say, a scandal to the Jews, who asked for signs of might and power and were offered the infamy of a humiliated God; and a folly to the Greeks, who sought after the intelligible, and were offered the absurdity of a Godman, dead on a cross and risen again from the dead to save us. In words brilliant with vision and with heart ablaze the Apostle to the Gentiles proclaimed unashamedly the ultimate paradox, the wisdom of God ultimately surpassing the puny judgment of men. This magnificent passage deserves to be meditated as it fell from the exultant lips of Paul:

"For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ be made void. For the doctrine of the cross is foolishness to those who perish, but to those who are saved, that is, to us, it is the power of God. For it is written:

'I will destroy the wisdom of the wise, and the prudence of the prudent I will reject' (Is. 29:14).

"Where is the 'wise man'? Where is the scribe? Where is the disputant of this world? For since, in God's wisdom, the world did not come to know God by 'wisdom,' it pleased God, by the foolishness of our preaching, to save those who believe. For

⁵ *The Spirit of Mediaeval Philosophy*. Transl. by A. H. C. Downes, New York, 1940. p. 20 ff.

the Jews ask for signs, and the Greeks look for 'wisdom'; but we, for our part, preach a crucified Christ—to the Jews indeed a stumbling-block and to the Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

"For consider your own call, brethren; that there were not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world has God chosen to put to shame the 'wise,' and the weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not to bring to naught the things that are; lest any flesh should pride itself before Him" (I Cor. 1:17-29).

Nothing, at first sight, could be more explicit or more decisive than these utterances; they seem purely and simply to dismiss Greek philosophy in favor of the new faith. That, moreover, is why we should not be wrong in summing up the thought of St. Paul on this central point by saying that, according to him, the Gospel is not a wisdom but a salvation. We must add, nevertheless, that in another sense such an interpretation would be hardly exact; for in the very act of proclaiming the bankruptcy of Greek wisdom, St. Paul prepares to substitute another wisdom, namely, the wisdom of the Cross, the divine wisdom which is Christ crucified. Instead of saying that, according to St. Paul, the Gospel is salvation and not wisdom, we should rather say that in his eyes the salvation he preaches is the true and perfect wisdom, and that for the very reason that it is salvation!

The wisdom preached by Paul is a more perfect knowledge of divine truths: those which comprise the most sublime mysteries of Christian revelation, such as our justification by living faith in Christ, and the reprobation of the perfidious Jews (Epistle to the Romans), our union with Christ and with each other in the Mystical Body (Ephesians and Colossians), the priesthood of Christ (Hebrews), and, in this same Epistle to the Corinthians, our resurrection from the dead unto life everlasting. These are mysteries, which absolutely surpass the natural reach of man's mind; a wisdom, consequently, "hidden and revealed to us by God because before all ages He has predestined it for our eternal glory. Paul purposely avoided "persuasive words of human wisdom," in order not to render of no avail the Cross of Christ, for what he preached was simply the *verbum crucis*, and

he strove with every fiber of his being, and with the plenitude of the grace given him by God, to bring it to germination and fructification in the hearts of men. God, according to the providential design which Paul saw as His surpassing excellence, chose for this work the foolish things of this world, the things that are contemptible, to acknowledge and confirm the terrible folly and the unspeakable contempt of the Cross. Further, this wisdom of Calvary is unknown to all the "rulers of this world," all the high and mighty who trust so smugly in their own wit and strength. St. Thomas adds that the wisdom of the Cross is hid especially from this world's philosophers, false prophets as they are, who put themselves forth as the princes, so to speak, of the intellectual world. The vain "wisdom" of these proud men is now cast out, revealed for the shabby fake it is. There is a new and a veritable wisdom, which has God for its author and for its object. Whoever succeeds in comprehending it here below is initiated into the secrets of God and will enjoy its blessed fruit forever. This Christ Himself has promised us: "Now this is everlasting life, that they may know Thee, the only true God, and Him whom Thou hast sent, Jesus Christ" (John 17:3). This was the mystery which the Apostle sought to light, as a consuming fire, in the minds and hearts of his Gentile converts: the wisdom which is Christ, a total wisdom: a synoptic view of civilization, a history of Christianity, a philosophy of life; a human figure wrapped around with attributes which are ecumenical. Historical and eternal, it is Christ who speaks through Paul: He speaks and He is the explanation. St. Paul knew Him not in the flesh, yet is aware of Him as his life, and more: "the image of the invisible God." Wisdom, the aspect of man, nature, and God from the heights of divine enlightenment, sees at the heart of all the Man Who is God, reconciling "all things to Himself, making peace through the blood of the Cross."

THE WISDOM OF THEOLOGY

In his commentary on the Apostles' Creed, St. Thomas remarks that while the Eternal Word, abiding in the bosom of the Father, was known to Him alone, after He was clothed with flesh—as the human word is clothed with sound—He became intelligible to man. Just as the Word had to become flesh, to assume a human form in order to be intelligible to, to be known by the human race, so too the word which He spoke, the truth to which He bore witness, although consisting in the mysteries of

the divine life and love which are ineffable and unutterable, yet has to be expressed in human language in order to be understood, so far as can be, by human minds. Just as the Eternal Word assumed the most perfect human body, so too is it fitting that the word which He spoke, the truth which He revealed, should be expressed in the most perfect and most spiritual form of human language and thought, i.e., in the language of philosophy. It is true that our Lord Himself framed His teaching in the simplest of language and that theology can add nothing to the deposit of faith which He revealed. But in their ardent and loving study and meditation of the truths of faith, the Church's theologians, seeking to penetrate ever more deeply the revealed wisdom, have ordered all of this mystery, so far as this is given to man, in a marvelous system of thought which is at once a science and a wisdom, queen of the sciences and supreme human wisdom. Theology thus can and does unfold the fuller signification of the words of Christ, and expresses His doctrine in clear scientific language so that all ambiguities may be removed. This wisdom is not purely human; far transcending metaphysics, it remains throughout the blessed wisdom of the Cross, the wisdom which Paul preached to the Corinthians and which the Church of Christ has cherished and proclaimed down through the ages.

There is, then, this particular element or phase of the wisdom of the Cross, of sacred Theology, which, by circumstances, by tradition, and by design of God, has become the particular object of the Dominican's zeal. We speak of it ordinarily, and with justifiable pride, as Thomism. It is a wisdom spoken to those of adult mental age, the perfect, and consists (as evidenced by the very words of Paul we have cited) of a body of truths in part centered round and in part deduced from the fundamental propositions of Christianity. It is, we cannot repeat too often, a wisdom of the Cross, the doctrine of the nature of God in relation to the salvation of men—all the implications of God achieving the redemption of man through the sufferings and death of His Son. In its living and sublime depths is set the whole economy of the Incarnation: a doctrine of immense mercy, love, and goodness. All the brilliance of divine truth convenes to it, as well as the warmth of the everlasting love of Father, Son, and Holy Spirit. St. Thomas himself speaks of theology as "food and drink. . . . Other sciences enlighten only the intellect, while sacred doctrine warms the heart."⁶

⁶ *In Epist. ad Hebraeos*. c. 5, lect. 2.

Addressing the Corinthians, Paul speaks in fact of revealed sacred doctrine, of faith illuminated by the gifts of the Holy Ghost. But sacred Theology which is acquired by human effort, proceeds from this faith, and thus it participates in the perfection of wisdom. Unlike other sciences, which do not rise above the level of human wisdom, it deserves to be called divine wisdom. Its primary concern is not with created things but with divine things, with God; it deals with creatures only to the extent that they are related to God, proceed from Him, and return to Him as their final end and blessedness. Indeed, as regards God Himself, the theology which proceeds from faith fastens its gaze chiefly on the interior mysteries of His Godhead, and outside of God follows up mainly the overflow, as it were, of the Trinitarian processions of wisdom and love and the assumption of creatures into the Trinitarian unity. To the dweller in time theology reveals his ultimate destiny as well as the road that leads thereto. It shows him the Supreme Good, in the possession of which he is one day to enjoy superhuman happiness, and grants him even here below a faint foretaste of its heavenly sweetness. Minds seek unlimited truth and long for the knowledge of all things in relation to their beginning and to their goal. The purposiveness of all things unveiled by theology involves a complete satisfaction of all the most intimate yearnings of the human heart, achieved through the unending union with Love Itself. Consequently, theology, like no other science, is a *scientia sapida*, a science full of delights.

The wisdom for which the men of our time, as for those in St. Paul's day, for which our contemporaries hunger is such a profound concatenation of divine truths as one finds in the accepted works of the Church's theologians. It is, above all, the wonderfully systematic organization of Christian doctrine found in the *Summa Theologiae* of St. Thomas Aquinas. There has been, in recent years, a welcome discontent, increasingly evident, with the stale pabulum of watered-down or artificially stimulated courses in what is called religion. Mature men, the intellectually advanced, will not and need not be content with the bald propositions of the catechism, even though these be artfully contrived and embellished by appeals to "dynamic living" and other emotional enticements. The children of God must grow up intellectually, as well as physically and spiritually. They must seek, and deserve to be introduced to a body of truth, scientifically compounded and integrating the whole of divine Revelation on an

adult level. Thomas' *Summa* is definitely not milk for babes—nor can opponents urge against this potent fact the holy Doctor's modest protest in the Prologue to the *Prima Pars*.

Father Mersch⁷ has pointed out that God could, in His omnipotence, have given us a theology fully formed at the beginning, just as He could have created for Christ a soul and body fully matured, so that they would not be the culmination of a long human preparation. God in His inscrutable wisdom had no intention of acting thus. As He graciously invites us to cooperate in the work of our sanctification, so too He graciously invites us to devote our intellectual industry to the expression of His message. The response to His summons is *theology, the consecration of the human intellect, enlightened by faith and other supernatural gifts, in its scientific and sapiential capacity, to divine truth*. The faith that we receive is to be stirred up, the medieval doctors love to insist on this, by prolonged and serious meditation. If God has spoken to us, He has done so because He wishes us to understand. Obscurities will assuredly persist: we have no more intention than had St. Paul of turning the science of faith into some sort of gnosis or, worse still, pious mathematics. Unaided save by the imperfect light of faith, natural reason cannot grasp God's mysterious gift (I Cor. 1:17 ff.): but this is because our minds are too shortsighted and because the brightness is beyond its range. Still, faith is an intellectual virtue, elicited by the speculative intellect. "To believe is nothing else than to think with assent. Not all who think believe, since many think so as not to believe. But everyone who believes thinks, and thinks by believing and believes by thinking. . . . If faith is not changed with thought it is nothing."⁸ By faith, says St. Paul, Christ, Who is the splendor of the Father, dwells in our hearts (Eph. 3:17), and shall we remain out in the night? There are countless souls out in the night of modern unbelief; it is the office and the solemn duty of the Dominican apostle to go out into that night with the light of Catholic truth, with Christ Who is the light of the world. There is the challenge, there the quest.

WISDOM IN TRUTH

Truth, said the Philosopher, is a divine thing, more excellent than any human friend. To seek the truth is natural to all men

⁷ Cf. *The Theology of the Mystical Body*. Transl. by Cyril Vollert, S.J. St. Louis, 1951, p. 25.

⁸ St. Augustine, *De Praedestinatione Sanctorum*, 5 (PL 44, 963).

by reason of their very humanity; to attain it, in the possession of the First Truth seen in absolutely clear vision, is the ultimate happiness of those whom God has chosen. Under the shield of the Dominican Province of St. Joseph is emblazoned the single word, *Veritas*, Truth. That word is carved likewise deep in the heart of our whole Order, for it expresses perfectly the spirit of that Order. It is, as we have indicated, a Truth that is the Wisdom of God, taught by His Holy Spirit; it is the wisdom of the Cross, learned where St. Dominic and St. Thomas Aquinas chiefly learned it, at the feet of the crucified Christ. Other Orders have *Pax* or *Caritas* or *Gloria Dei* as their special motto. None of these noble ideals is outside the orbit of the Dominican spirit, but it is in the light of truth that, for the sons of Dominic, they are quickened and take on meaning. If to search after truth is a propensity and a characteristic of all men who would be truly men, then to seek after the wisdom of the Cross is the common goal of all Catholic Theologians. Further, it is the particular phase or phases of this wisdom of the Cross that we seek and the particular manner of its search and exposition that determine if or not we have the true spirit of St. Dominic and are truly following in the footsteps of St. Albert and St. Thomas and the other exemplars of our Dominican tradition.

Certainly it is, first of all, the wisdom of the Cross that St. Dominic wishes to teach—that wisdom which is concerned primarily with the salvation of souls through the merits of Jesus Christ—the wisdom which is best fitted to enlighten one in the work of salvation. But it has ever been the tradition of our Order that our principal study and teaching lie in the fields of more profound theology. Dominicans are not, by tradition, mere catechists and instructors of the ignorant, although of course we do not hold that office in contempt. It is an honorable office, one of the spiritual works of mercy, a work of the love of God in this world. We hold the office of catechist in honor, not in contempt, but it is not an office to which the Dominican as such is primarily or commonly called. The primary Dominican calling has traditionally been in the higher fields of theological knowledge and discussion. It is wisdom in the sense of St. Paul that we must speak, and to the perfect we must speak it.

We turn, of course, for the most excellent embodiment of this elevated knowledge of God, to the *Summa* of St. Thomas, of

which we are, so to speak, the "family heirs."⁹ That wisdom of the Cross which Paul has glorified has many aspects, and in the design of God it has been given to the Dominican Order, following the guiding star of her most illustrious son, to emphasize certain phases of it; notably the particular manner of God's wisdom in His dealings with men through grace; the wisdom of His dealing with men through the Blessed Sacrament; the wisdom of co-redemption through Mary and the efficacy of prayer to the Mother of God, especially by the Rosary and its meditation on the mysteries of Christ. This is an extraordinary privilege as well as an urgent claim on our zeal and energy. Far too few Christians are conscious of the great empire Our Lord exercises over us and of our entire dependence on Him. We do not begin to realize how completely we live in *Christo Jesu*. It is the mystery of Jesus which St. Paul never ceased preaching to the world, and which was a life-long subject of the meditations of St. Dominic.

St. Paul ends his paean to the wisdom of the Cross, as he preached it, with the triumphant declaration: "But we have the mind of Christ." The mind of Christ: this is the state proper to the Dominican apostle, and to attain so eminent a prize he must embrace, under the movement of divine grace, means proportionately elevated. It is a question here of absolute honesty of life, fidelity to the truth, and real holiness of life. It is sometimes disputed among theologians whether or not one can remain truly a theologian when deprived of the grace of God. All dispute aside, there can be no doubt that without sanctifying grace and its virtues and gifts one cannot be a *perfect* theologian, and, as we shall see, without the aid of the corresponding charisms, one can in no manner be an exponent of the wisdom of the Cross in the way that Christ intended and in the way that Augustine and Paul and Thomas and the other great theologians of the Church have been. For the "mind of Christ" is far more than mere speculative achievement or rhetorical and pedagogical facility—to think otherwise would be fantastic. This deserves some consideration.

It does not detract in the least from St. Thomas' intellectual genius to assert that his best illumination was from above. But light comes to those who ask for it: the life of learning must be united to the life of prayer (Paul warned about "sounding brass and tinkling cymbal"). Christ has said: "The words that I have

⁹ We recognize, it goes without saying, that in a very real and most important sense, the genius of our holy Doctor belongs by right to the Church, our holy Mother, and to all her faithful children.

spoken to you are spirit and life" (John 6:64): books give us the letter, to be sure, but never has study without prayer attained to the quickening spirit. The theologian is occupied with sublime truths, truths which are sacred in their origin and in their content; hence he must approach them with due reverence and cleanness of heart. Not that prayer is to replace the exacting efforts of reasoning; but the reasoning has to be carried on in a prayerful manner. There is question here of an ascent toward God, since it is an ascent toward divine truth and is made in union with this truth. We are in God's house; we must go up to the sanctuary serenely, modestly, humbly. The advance is not slower on that account. On the contrary, such reserve, as the piety from which it flows, is an adaptation to the object; therefore it is objectivity and preparation for the special light belonging to these matters. This is a high ideal, not easy to maintain over a long period of time and in the face of obstacles and all sorts of temptations, and impossible of attainment without the special grace of God. Since it is a requisite of the Dominican vocation, there can be no doubt about the unfailing outpouring of that grace. It is not what the world wants, or thinks it wants, but what is best for it that the Dominican seeks, and having found, spreads abroad. It is, always, the wisdom of the Cross, the mind of Christ Crucified.

THE WORD OF WISDOM

St. Jerome counselled, in one of his letters: "Learn that you may teach. Treasure the words of faith in order that you may be able to exhort in sound doctrine and to refute those who oppose truth." The assiduous study of sacred Theology by those appointed in the Church as "ministers of the word" is a public service performed, not for the gratification of exposing personal views, but for the purpose of helping one's brethren to contemplate joyously the message of the Father for the benefit of God's people. Our great theologians, Albert, Thomas, Raymond, Antoninus, and the rest, are above all the organs of a living body. The office of theologian, someone has said, is not a genteel occupation reserved for those who close the door on life and study "for the sheer love of it." It is an essential, vital function in the dispensing of truth; and Christianity lives on truth—on "every word that proceeds from the mouth of God." As a work of the Church and a function of the Mystical Body, the theologian's work is, we may say, Christ's work, because the Church is the

continuation of Christ. Through this work the word continues to be made flesh, to be made man; the Word utters Himself in concepts and systems, in a way of knowing and understanding that is human.

There must be no false or inaccurate views on this paramount question of the essential, intrinsic ordination of our study to preaching, to teaching the word of God. The laity expect Dominicans to be apostles, which is something more than scholars—far more. "The Order from its earliest days was specially instituted for preaching and the salvation of souls," the primitive constitutions of the Friars Preachers declare; "the efforts of its members must be directed primarily, fervently, and absolutely to being of service to their neighbor." St. Thomas Aquinas was fully aware of this situation; he thought it was unfair to the student and would take from him the greatest spur to study, if at the end of study the right to teach were not accorded him.¹⁰ Champions of the truth does not mean amiable admirers of the truth: the wisdom assimilated in divers ways by the apostle is a fire within him which strains to spread and consume the world. . . . *Verbum Dei non est alligatum*, St. Paul cried out.

Even if it be truly charismatic in origin, this divinely learned wisdom is transmissible to others and is transmitted, but not in words and phrases taught by the cleverness and artistry of human rhetoric and human eloquence. There is more here than mere care not to restrain the force and obscure the flame by too much respect for method and system. It is not only by the natural perfection of our natural faculties that we seek to make ourselves speakers of the word of God in the exposition of His divine truth—we await also and expect that supernatural visitation by which is accomplished the supernatural elevation of those same faculties, a superabundance of the virtue of faith, the gifts of the Holy Ghost, the charisms of the word of knowledge and the word of wisdom. It is by means of these that one acquires and becomes an efficient exponent of the wisdom of the Cross. The Christians of his time used to say that before John Chrysostom was ever the golden-mouthed he was the golden-hearted, and in an extraordinarily warm and moving passage the Angelic Doctor writes:

"For just as a lamp is not able to illuminate unless a fire is enkindled, so also a spiritual lamp (by which St. Thomas denotes

¹⁰ cf. *Contra Impugnantes Dei Cultum et Religionem*, c. 2.

the priest, the theologian as apostle and preacher of supernatural truth) does not illuminate (i.e., receive and then give to others a profound understanding of the truths of faith) unless he first burn and be inflamed with the fire of charity. Hence ardor precedes illumination, for a knowledge of truth is bestowed by the ardor of charity."¹¹

It is the same constantly, throughout the writings of the holy Doctor: theology is a sacred science, concerned with divine things; it must be approached with a clean heart and imparted with all the warmth of a sincere charity. The task of the apostle of wisdom remains the same in this respect in every age: we must not go out into the world as if the world were our enemy and we had to conquer it. It is like the poor wounded man on the way to Jericho; it is hungry and we want to give it something to eat. We have some glorious thing, some Light, which we want those outside to share, like the sunshine. We want it to be theirs as much as ours: and it is, let us say it again, not a philosophic system but something far better we want to share: it is the salvation of all men by the Cross of Christ.

CONFIDENCE IN WISDOM

One of the characteristics of our Dominican learning has ever been great confidence—confidence in the Wisdom of the Cross and in the Common Doctor of the Church, to whom we turn with trust and love for a lofty appreciation of that wisdom. Unfortunately, this confidence of ours has often been put down as pride and arrogance by men who do not understand. When we stand on reconstruction on the solid principles of Thomism and the developed doctrine of the school of St. Thomas, somehow it sounds in some ears as though we were saying: intransigent chauvinism within the untouchable ivory tower of Dominican speculation. We must protest, then, that our apostolate is, and is specifically meant to be, an essay in order, of which the material is the multifarious tissue of modern life and the end is the completion of man and the world to the glory of God; finally, the form and key and solution is that divine simplicity wherein the chiaroscuro of uncertainty is resolved in light. Thomism, that particular phase of the wisdom of the Cross which it is the peculiar heritage of the Order to impart, is not a noble ideal which has for some time been dead and buried. As St. Thomas left it to us it is a vital organism, endowed with untiring capacity for the

¹¹ *In Evangelio sec. Joannem* c. 5, lect. 6.

assimilation of new truth and for adjustment to new conditions and environments without loss of its substantial identity. The Church of Christ has perceived and blessed this stability and perennial character of the doctrine of St. Thomas by embracing it in every age as a cherished heirloom, an ever-vigorous defender and exponent of the truth which is her own.

But we have only to turn to the Epistles to find that Paul himself had this same confidence in his own knowledge; and here we will find the foundation for this self-assurance: he knew that his gospel, his wisdom, was revealed by the Spirit of God and that even his preaching of it was framed in words and phrases chosen under the guidance of the same Divine Spirit, and therefore he could assert his own theological conclusions with utter confidence and security. "We have the mind of Christ." Christ is for Thomas too, the origin and sum total of all wisdom. In his explanation of the phrase: "... of Christ Jesus, in Whom are hidden all the treasures of wisdom and knowledge" Col. 2:3), Thomas draws this practical conclusion:

"Therefore we must seek wisdom nowhere else except in Christ . . . just as he who had a book which contained wisdom would not seek to know anything except this book, so we should never seek anything more than Christ."¹²

It is the wisdom of Christ on the Cross which is for Thomas the unique source of wisdom and the hearth of his glowing love for God, for in the Cross Thomas beheld "the perfection of the whole law and the art of living well."¹³

Dominicans have the duty to walk in that particular path which St. Dominic, lover of Paul, has marked out for them. We have or must have the "mind of Christ" in this particular way. But it is not therefore becoming for us to glory in that mission—confidence is not pride. The supreme lesson which the authentic teachers of Christendom would have us learn is that it is not in words but by the pouring forth of life in love that one finally gives testimony to the truth. We are given the mind of Christ in an especial Dominican way, but that mind is given us that we might, as St. Thomas interprets it, "prepare spiritual things for spiritual men," and it is in the deepest humility that we must take upon ourselves the interpretation of the mind of Christ—in the humility of Christ Himself and in His untiring zeal!

¹² *In Ep. ad Coloss.* c. 2, lect. 1.

¹³ *In Ep. ad Galat.* c. 6, lect. 4.

THE ORIGIN OF THE UNIVERSE

AUGUSTINE WALLACE, O.P., AND MARK JOSEPH DAVIS, O.P.

PART I—THE SCIENTIFIC ACCOUNT



THE PAST FEW YEARS have seen a growth of interest in scientific theories concerning the origin of the universe. This interest has been manifest both in articles appearing in technical journals for scientists themselves, and in more or less popular articles in magazines addressed to the general reader. Although the technical articles refrain from any mention of the parallel scriptural account or the theological implications in their theories, several popular articles have indicated a trend that is rather surprising to those who have always seen a conflict between modern science and religion. The surprising thing is that it is not infrequent now to see an allusion to the account of the creation of the world in Genesis as confirmatory of modern scientific theories of the origin of the universe. It is difficult to ascertain the source of this new attitude. It might be that it has not come so much from scientists as from those who are interested in effecting a *rapprochement* between science and religion; but it is significant that scientists are not opposed to this linking of what hitherto had been regarded as irreconcilable accounts of the same event. The effect of this endorsement, tacit though it be, has been to produce a reaction among the common people that is, on the surface, a good one: modern science confirms the truths of religion. "Good," says the average Catholic, "that's just what we always thought—if they worked at it long enough, they'd find that the Bible was right after all." And to one who knows little about the Church's interpretation of the account in Genesis, and even less about modern scientific theories, this naive view is satisfying and conclusive.

But what of the educated Catholic, the college or university student who has the intellectual endowment to afford an opinion in these matters? What is he to think of an attempt to link up any scientific theory with the divinely inspired account of the creation of the world in Sacred Scripture? The Bible is not a textbook of science, all are agreed on that. Yet the Biblical ac-

count of creation is not a fairy-tale either; according to the responses of the Pontifical Biblical Commission¹ and the recent encyclical, *Humani Generis*,² the first eleven chapters of Genesis pertain to history in a true sense. If so, it appears that both Sacred Scripture and modern science have reference to the same historical event. But how can the modern technical terms of any scientific description be reconciled with an historical account written thousands of years ago for a primitive people? Is the account in Genesis to be taken literally, giving the words the same sense as modern English? If not, what do the words of the inspired writer mean? Or, approaching the problem from the other viewpoint, can a Catholic have a scientific opinion that conflicts in any way with the Bible? Can he think one thing as a scientist, and believe the opposite as a Catholic? Or, if he senses a conflict, must he refuse to entertain any opinion at all, and simply close his mind entirely to any scientific thought about such a question as the origin of the universe?

These are difficult questions, and no simple answer to them can be given. But there is a real problem here, and it is a problem that can be clarified by discussion. With this end in view, therefore, we intend to outline the main points that must be taken into consideration in any attempt at an intelligent solution. As the reader will understand, it is necessary to come down to particulars, so we have selected a recently proposed theory of the origin of the universe for our detailed discussion. Before presenting this theory, however, a survey of the developments of modern science that preceded and led up to it will give a background for a better understanding of the problem.

THEORIES OF THE SOLAR SYSTEM

It is common knowledge that the first serious rift between the teachings of scientists and those of Sacred Scripture came about as a result of the Copernican revolution. Galileo became involved in serious difficulties because he strongly advocated the heliocentric theory, which was believed by theologians of his day to be opposed to the description of the universe contained in the Bible. After him, a pronounced dichotomy began to appear be-

¹ Cf. Letter of J. M. Voste, O.P., late Secretary of the Biblical Commission to Cardinal Suhard. Eng. trans. in *Homiletic and Pastoral Review*, vol. 48 (1948), p. 572. Also replies of the Commission, 30 June, 1909; Denz. 2121-2127 (E.B. 332-338).

² N.C.W.C. edition, p. 18, sect. 38.

tween scientific and theological thought on this subject. But scientists continued to elaborate Copernicus' theory of the solar system, and to see in it many implications as to the past and future history of the universe. It is difficult to determine when speculation about the origin of the universe in accordance with this theory began, but historians accord the first development along these lines to Immanuel Kant. Known for his ability as a physicist and mathematician long before he achieved fame as a philosopher, Kant suggested in 1755 that the planets and sun were formed from a single large rotating gaseous cloud or nebula. This nebula, which gives the name of "nebular hypothesis" to Kant's theory, was then supposed to have condensed into smaller rotating parts, and these further condensed into rotating planets with their satellites. No mechanism was posited as an explanation for the rotation and condensation; only a more or less qualitative description was given. But the suggestion was productive of further thought, and in 1796 Laplace, the French astronomer and mathematician, announced an elaboration of the nebular hypothesis that was accepted by the scientific world for over a century. He introduced a fundamental notion from classical mechanics, that of conservation of angular momentum, and prepared the way for placing Kant's hypothesis on a physico-mathematical basis. In the beginning, Laplace said, the gas was hot and the nebula was spinning slowly, but as the gas cooled it contracted, and therefore, being of smaller size, increased its spin in accordance with the law of conservation of angular momentum. As the spin increased, rings of gas were thrown off from the rotating mass by centrifugal action, and these rings finally condensed to form the planets, while the original hot mass became what we know as the sun. So universal was the accord given to this explanation over a long period that it is usually the one found in philosophical textbooks as the modern scientific view of the origin of the universe.³

Scientists themselves, however, continued to speculate about the more precise details of the solar system, and by the beginning of the twentieth century, a new hypothesis had appeared that was opposed in some respects to the nebular hypothesis. This became known as the "planetesimal hypothesis," largely because it posited that the earth and the planets were built up by an ac-

³ Cf. J. Gredt, O.S.B., *Elementa Philosophiae Aristotelico-Thomisticae*, Vol. I, No. 361, 3.

cretion of cold particles, or planetesimals, that were moving around the sun under its gravitational attraction. Chamberlin and Moulton, the American scientists who proposed this in 1900, thought that the planetesimals probably originated from a near-collision between another star and our sun. This occurrence gave rise to tidal waves producing great eruptions on the sun, and the ejected solar material later condensed into small planetoids. No consideration was given as to how the sun or the other stars got there originally; the main point was one of explaining the details of the solar system. This explanation, however, would not stand up under physical canons, and it was modified in 1917 by Jeans and Jeffreys, the famous British astronomers, who calculated that such eruptions would not take place unless the intruding star sideswiped the sun, peeling off a long filament of solar material which then condensed into planets. Since this filament would be thicker in the middle than at the ends, it would account for the progression in planet sizes; for the planets, according to astronomical measurements, show a general increase in diameter from Mars to Jupiter, and then begin to decrease again in size. But even this theory had limitations, as H. N. Russell showed at Princeton in 1930, when his mathematical calculations revealed that such a phenomenon would not give the filament sufficient angular momentum to account for the present observed angular momentum of the planets. Spurred on by this development, one of Russell's students, Lyttleton, was led to assume in 1936 that the sun originally had a close companion spinning around it. If this were sideswiped and carried away by a third star, then a filament might be left moving around the sun with sufficient angular momentum. Before this proposal could gain much ground, however, all speculation about the planetesimal hypothesis came to a sudden close when Spitzer, another of Russell's students, calculated in 1939 that any material pulled out of the sun, or any other star, could not condense into planets or planetesimals, but would expand with explosive violence to form a tenuous gaseous nebula. This brought astrophysicists back to the nebular hypothesis, which meanwhile had also developed.

The growth of physical science in the century after Laplace's contribution supplied astronomers with powerful instruments for physico-mathematical theorizing, but it also enormously complicated their theories, and rendered them unintelligible to anyone except those with highly specialized training. For this reason, it will not be profitable for us to trace the exact develop-

ment of the nebular, or gas hypothesis. The highlights of this development, however, were the following. In 1914 a Norwegian physicist, Birkeland, calculated that electrically charged particles shot out from the sun would spiral out in the sun's magnetic field to definite circular orbits, at distances depending on the charge-to-mass ratio of the particles. This was developed in 1930 by the Dutch meteorologist, Berlage, who assumed that the particles were charged atoms and made more detailed calculations. Using the background of these investigations, Alfvén, a Swedish physicist, was able to predict in 1942 that rings of gas, with sufficient angular momentum, would be formed around the sun as the sun moved through the surrounding nebula. Finally, in 1945 Weizsäcker, the German physicist, investigated in detail the vortex motion of a large cloud of dust and gas in rotation about a massive central body like the sun. His calculations showed that while most of the gas would escape into outer space, planets could be formed by the accretion of gas particles over a period of a hundred million years. At the present writing, this theory holds favor with astrophysicists and is believed to be the best scientific explanation of the formation of the planets that make up our solar system. The assumptions are many, the calculations are tedious, but the picture is the best that modern science has to offer.

Most of this development, of course, took place with very much of an estranged attitude between scientists and those who depended on the Sacred Scriptures for their knowledge of the origin of the world as we now know it. Philosophers and theologians continued to keep an eye on the general picture, however, and while pointing out that the Laplacian theory, with its later ramifications, was strictly hypothetical, and also allowing that the account in Genesis need not be taken literally, for the most part endorsed a limited acceptance of certain aspects of these theories.

THE EXPANDING UNIVERSE

The year 1925 saw the introduction of new evidence that was to work toward a more fundamental reconciliation of the historical opposition between the two viewpoints. In that year, the American astronomer, Hubble, finished detailed spectroscopic study of the spiral nebulae at Mount Wilson Observatory in California, and deduced that the more distant spirals were receding from us more rapidly than the closer ones, and that the speed of their retreat was in direct proportion to their distance from us.

Tracing the motions back in time, he indicated that all the spiral nebulae would have been near our galaxy between two and three billion years ago. This development was taken up by the English astronomer, Eddington, in his theory of the expanding universe. Leaving aside complicated relativity considerations, we may summarize this by saying that he considered that the universe had its origin from the explosion of a cosmic "egg" and that products of this explosion have continued to expand for the past few billion years. This theory is somewhat confirmed by geological evidence, based on relative abundances of lead and helium in uranium deposits at various places in the earth's strata. The analysis of such data indicate that the earth's temperature and atmosphere have not changed radically in the past three billion years. These and subsequent developments have been seen by many interpreters to imply the "creation" of the universe somewhat over three billion years ago. Since that time, it has been expanding from a common point of origin, they say, and has concomitantly undergone a gradual evolution in accordance with the operation of known physical laws.

Up to this point, the existence of stars has been assumed in our discussion of planet formation. Now the question arises: how did the stars get there in the first place? By way of an answer to this, we shall here make brief mention of the theorizing on the subject of star formation. Our own sun, which is a star, is known to be radiating energy at a truly enormous rate. In fact, if the source of the sun's energy is the conversion of four atoms of hydrogen to one atom of helium, as is commonly believed in accordance with the proposal of Hans Bethe at Cornell, the sun could not have been doing this for much over three billion years—a point, incidentally, that ties in with the expanding universe theory. But there are many hot, bright stars, known as supergiants, that are radiating so fast that they could not have existed for more than ten million years. Concern over this problem led Spitzer, in 1947, to propose a theory of star origin that has been accorded general acceptance by most of the moderns. Spitzer showed theoretically that diffuse gas and dust observed in the spiral nebulae could, under some circumstances, be compressed by the pressure of radiation from other bodies, and thus condense into a star. This theory, again based on tenuous assumptions and complicated calculations, suggests a picture of star formation that is regarded as the most plausible account given by modern science. Taken with Weizsäcker's theory of planet

formation, it is complementary to the latter, and furnishes a more or less complete scientific explanation of the origin of the solar system.

Now there was nothing much in these developments that added to the basic difficulty of reconciling the Laplacian nebular hypothesis with the account of the creation of the world given in the Book of Genesis. Yet there was latent in them certain difficulties which prompted more fundamental considerations by contemporary physicists, and led to a theory that has been hailed by some as resolving many of the formerly irreconcilable elements of the scriptural and scientific accounts. The new theory grew out of an attempt to answer the twofold question: what was the material of which the primordial gas or cosmic "egg" was formed, and what mechanism could have resulted in conditions propitious for both star and planet formation? The answer to this, which we shall describe presently, was suggested by Bethe, Gamow and Alpher in a letter to the *Physical Review* in 1948. Although presented originally as a theory for the origin of the elements, it has recently been extended to give a comprehensive theory of the origin of the universe. And, by a strange, unexpected development, it has elements that are somewhat in accord with the description of what happened "in the beginning," as recounted to us by the inspired author of the Book of Genesis.

ORIGIN OF THE ELEMENTS

In the account of the structure of matter that is at present taught in high schools and colleges, all material things are regarded as made up of various proportions of ninety-odd types of atoms arranged in particular chemical combinations. These atoms, which are the smallest particles of an element exhibiting the properties of that element, are in turn composed of a nucleus and surrounding electrons, and differ from one another in having a characteristic nuclear structure and a particular number of electrons. Recent cyclotron and atom-pile investigations have been directed primarily at finding out more about the structure of the nucleus, and several interesting things have been learned in the past two decades. One is that all nuclei are made up of two types of particles: protons and neutrons. Another is that if one of these type particles, for instance the neutron, is used to bombard nuclei of a particular element at high energies, the nuclei will under certain conditions absorb a neutron and be converted to a heavier element. Thus, by successive neutron absorptions,

referred to as "neutron captures," the nucleus can be made bigger and bigger, and finally, if conditions are suitable for picking up additional electrons, the substance can be transformed into a different, heavier element.

Apart from the studies of this type on the structure of matter, there has also been a considerable amount of work done in ascertaining the relative abundances of elements in the earth, the planets, the stars, and summing up, the universe as we know it. This research has shown that a simple relationship exists between the abundance of an element and its nuclear structure. Without resorting to graphs and technical considerations to give the exact correlation, it may be observed that the most abundant elements are the light ones, and that as the elements get heavier and heavier, and have a more complex structure, they are correspondingly less abundant. This peculiarity, taken in conjunction with the possibility of elements being "built-up" by successive neutron captures, has suggested to scientists a rather startling hypothesis: maybe the present distribution and relative abundances of the elements is not just a freak of nature, but the result of an evolutionary building-up process by which the elements were actually formed. If, for some reason or other, this building-up process were stopped before the majority of elements reached a state of complex structure, there would be a good reason why the relative abundance data are as they are.

The final link in the chain that was to weld the new theory together was the discovery, made in one of the government's nuclear laboratories, that neutrons, as they exist outside the nucleus of an atom, are radioactive, and decompose into a proton and an electron after an average lifetime of about thirty minutes. This fitted in well with other data on radioactivity, a phenomenon that has been found to be associated with the deterioration of nuclei over a period of time. In such radioactive transformations, it has been noted that there are changes in the relative numbers of protons and neutrons making up the nucleus; frequently neutrons seem to be converted into protons, and when this occurs there is observed to be an emission of electrons from the nuclei involved. So if it were possible to conceive of some mechanism whereby primeval neutrons could be partially converted into protons and electrons, and then all three particles regrouped together, so that the generation of various elements and their compounds could be explained in terms of corresponding neutron-proton-electron configurations, there would be left a very

simple evolutionary theory as to the origin of the elements.

Such a mechanism was the one proposed by Bethe, Gamow, and Alpher. In the beginning, they said, the earliest stage of matter was a highly compressed neutron gas. This gas was made up of neutrons, travelling in random directions with great energy and colliding with one another, in a condition described in accordance with the kinetic theory of gases as "thermal chaos." This overheated, neutral nuclear "fluid" at first was radiating only thermal energy, but then it began to expand, or perhaps it would be better to say that it exploded, because the expansion was a violent one. Accompanying the expansion, there was a drop in temperature and pressure which continued until conditions were satisfactory for the neutrons to decompose radioactively into protons and electrons. The first stage of the decomposition lasted for only a few minutes, and in that period a large number of protons, or hydrogen nuclei, were formed. These too were agitated in a state of thermal chaos, and collided both with each other and with neutrons that had not as yet decomposed. When, as a result of the expansion, their average energies reached a point where neutron capture could come about, some of these protons picked up neutrons through collisions, thus forming deuterium (or heavy hydrogen) nuclei. Some of the latter, in turn, also underwent neutron capture, and were converted into tritons. This process continued, with each subsequent neutron capture resulting in the building up of heavier and heavier nuclei. Although this seems to be a lengthy process, calculations show that, at the terrific energies and speeds involved, all the elements that make up the universe as we now know it must have been formed in about one half hour from the beginning of the radioactive decay of the neutron gas. Moreover, the general distribution of the elements, in relative abundance, calculates out to be in remarkably good agreement with present evidence obtained empirically. It must be noted, of course, that this distribution was not attained right away; the building up of heavier nuclei must have proceeded just beyond the range of the stable elements, and the present distribution of various atomic species came only somewhat later, as the nuclei adjusted their charges through subsequent radioactive release of electrons. The electrons thus made available were finally picked up by other nuclei hitherto in an ionic state, and the relative abundance figures we observe ultimately resulted. At the end of the first half hour, however, the element building-up process stopped, partly

because the number of available neutrons had been used up, partly because the expansion of the out-rushing gas decreased the probability of collisions resulting in neutron-capture.

UNIVERSE FORMATION

This, then, is the theoretical explanation of how the chemical elements had their origin. But what about the formation of the stars (including our sun) and the planets? That can be explained, too, say the theorists. All you have to do is follow the above process through millions of years, and apply the speculations of Spitzer on star formation, and of Weizsäcker on planet formation, and everything will be found to come out very satisfactorily. Thus, they continue, the stage following the formation of the elements saw the mass of gas continue to expand more or less violently, while the density of radiation decreased as the temperature of the gas dropped. Ultimately a condition was reached where the density of matter exceeded the density of radiation, and then gravitational effects came into prominence. When this happened, the previously homogeneous gaseous matter began to break up into separate clouds, which were later pulled apart by the continuing expansion. This period probably lasted for about ten million years, and culminated in the formation of matter clouds, or whirling masses of gas that are now known as galaxies. The third stage saw these galaxies continue to rush away from each other for about a hundred million years; as they did this, some of the elements which hitherto had existed in the gaseous state began to condense as cosmic dust, and the presence of this dust and radiation pressure set up the proper conditions for Spitzer's phenomenon of star formation. Thus, at the end of the third period, the stars were formed. Finally, the motion of the newly formed stars, moving through the remaining gaseous matter and dust particles in the galaxies, resulted in the formation of planets in accordance with Weizsäcker's theory, over another period of roughly a hundred million years. The end result was the formation of the entire universe at the end of approximately one billion years. This universe has been expanding for several billion years, in addition to the first billion.

Such is the latest scientific description of the origin of the universe. It is more or less complete, includes the best elements of all theories hitherto offered, and is said to be confirmed indirectly (after the manner of verification of all scientific theories) by experimental data obtained from three or four different

lines of investigation. Moreover, as we shall now see, it can be reconciled with the account of the creation of the world in Genesis in a more satisfactory way than any other similar theory.

Now comes the important question. What is this particular tie-up with Sacred Scripture? How can all this very technical talk about neutrons and protons and expanding galaxies be reconciled with the simple, somewhat anthropomorphic account of the inspired writer? The answers to this that have been given to date have come mostly from popular writers, interested either in showing that there is no conflict between science and religion, or in obtaining a scriptural "confirmation" of a scientific theory. As a result, they lack the scholarship and technical detail of the works of professional exegetes, but at least they give some indication of an interpretation that is being imposed on the words of Sacred Scripture. We shall now picture this interpretation, drawing freely on the proposals of previous writers and occasionally supplying details suggested by their accommodation of the Biblical text to the theory just discussed. The resulting exegesis will be amateurish—one certainly that we do not subscribe to—but it will suffice to furnish the general lines of this new scientific interpretation of the account of creation.

SCIENTIFIC INTERPRETATION OF GENESIS

1. *In the beginning God created the heavens and the earth.* This verse describes the formation of the cosmic "egg" from which the entire universe subsequently evolved. Actually the scientific theory can say nothing about "creation" one way or the other, but the theory presupposes the existence of this primordial mass, and it simplifies things for the scientist to say that it was made from nothing. Reference to the heavens and the earth indicate that everything now in the universe was pre-contained in the "egg."

2. *The earth was waste and void; darkness covered the abyss, and the spirit of God was stirring above the waters.* The second verse then describes the state of the nuclear fluid out of which the "egg" was composed. The state was one of thermal chaos, which could have been represented to the Hebrew mind by referring to the earth as *waste and void* with *darkness* covering the *abyss*. The use of the term *waters* suggests the fluid state of the compressed neutron gas.

3. *God said, "Let there be light," and there was light.* The third

verse then relates the beginning of radiation, the first step in the development of the universe. The overheated nuclear fluid formed a black body at high temperature. As soon as it started to radiate energy, its temperature would begin dropping, and conditions suitable for the rest of the process would be brought about. This necessitates taking the word *light* to mean radiation. According to modern scientific analysis, light is one form of electromagnetic radiation—viz., visible radiation; radiation is a term of wider extension, and it includes light as a special case.

4. *God separated the light from the darkness.* The fourth verse describes the radiative expansion of the universe. This would be taken to include the beginning of radioactive decay of the neutrons into protons and electrons, which can be considered as a "separation" of radiation products, or a separation of *light* from matter. Following on this, all of the chemical elements would have been formed in a short period of time. Thus, when separation was completed and radiative capture had immediately followed its natural course, universe formation would have progressed through the origin of the elements.

As chronicled in the fifth verse, this takes the whole process of creation to the end of the first day.

7. *God made the firmament, dividing the waters.* . . . The sixth verse and the seventh verse describe the firmament. This would be interpreted as the space resulting from the formation of the galaxies, and therefore these two verses may be taken as a description of the galactic formation period. Such an interpretation necessitates taking the term *waters* to refer to the fluid state of the expanding gases. According to technical terminology, gases are a special kind of fluid, so the use of "fluid" for "gas" is permissible. But the use of *waters* would have to be explained, in this theory, as a word that would suggest fluid to primitive minds not acquainted with such technical distinctions.

Verse eight records that God called the resulting empty space *Heaven*, and this marked the end of the second day of creation.

9. *Then God said, "Let the waters below the heavens be gathered into one place and let the dry land appear."* Beginning with this verse and ending with verse thirteen, we have the formation of the earth and its adornment with plant life. According to the scientific account, this would have to be placed in the planet for-

mation period. Thus there appears here a discrepancy respecting the order in which parts of the universe appeared. Verses fourteen to sixteen describe the formation to the sun, moon, and stars, after the earth had already been formed. The scientific theory would have the sun and stars formed first, after the galactic formation period and the condensation of the elements, with the planets formed later as parts of solar systems. This is the first ordinal discrepancy between the two accounts.

16. *God made the two great lights, the greater light to rule the day and the smaller one to rule the night, and he made the stars.* This represents the star formation period which, as we have pointed out, should have followed after the completion of the elements. The second and only other ordinal discrepancy occurs here. The scriptural account places the origin of the moon at the same time as that of the sun (v. 16), after both of which the stars were formed. The scientific account identifies the sun with the stars, and would place the origin of the moon in a planet formation period some time later.

This, then, is the much heralded *rapprochement* between the hitherto conflicting accounts of creation as found in Sacred Scripture and in modern science. Of course, there are one or two obvious discrepancies. For instance, in the chronology, the scriptural account says that both the earth and the stars were formed in successive one-day periods. Mathematical calculations in accordance with the theory being discussed indicate that the stars were not formed until one hundred million years after the beginning of the expansion, and the planets similarly were not formed until one billion years from the beginning. And there are other and more serious difficulties.

Notwithstanding these, however, it must be admitted that there is also a general line of agreement in the elements of the scientific theory when compared with the account of Sacred Scripture. Could it be possible that both accounts are descriptions of the same event, differing in particular details because of the different media through which they are presented to us? Is it conceivable that the inspired writer was given a vision of the origin of the world somewhat according to this theory, and then, to make it intelligible to his contemporaries, described what scientists now know as radiation as *light*, thermal chaos as an *abyss*, nuclear fluid as *waters*, galactic space as *firmament*, etc., etc.? Or, to get down to the basic problem, was there a foundation in fact,

now being uncovered by physical science, for the account that the inspired writer has given, and could this be reflected in the particular manner in which he describes the events depicted in the opening verses of Genesis? The reader will sense immediately that such questions demand a knowledge of exegesis not possessed by the average scientist or layman. So, before attempting an answer, it will be well to see what modern scriptural scholars and exegetes have to say about the description of the origin of the universe in the Book of Genesis.

(To be concluded)

THE BEST PART

DANIEL NELAN, O.P.



THE MANIFOLD PROBLEMS which the world faces in our day are too well-known and too disheartening to bear exposition here. Principally, they are conflicts in man, and so among men. Their solution lies obviously in the restoration of peace, in man, and then among men, for, as Bishop Sheen has written, "there cannot be world peace, unless there is soul peace."

Peace is the product of right order—the tranquillity of order, St. Augustine calls it. Music-lovers might appropriately call it "harmony," for just as an orchestra is in harmony when the musicians are in agreement, in order, so the world is at peace when men are in agreement, in order.

The order in man follows the same pattern. It consists in an agreement, a concord amid the complexity of human nature, amid the variety of human interests, desires, capacities. For order (or disorder) always concerns a plurality of ingredients. Order is simply the *union* of a multitude, and there are two types of order. There is the one which exists *within* the multitude, as, for instance, among the musicians in the orchestra who are ordered and in harmony when they are united. Then too, there is the order which relates each member in some way to the one principle which unifies the whole group, as, in the example, all the musicians are ordered to the conductor.

Needless to say, this latter order, the ordination of each element to the principle of unification is of greater importance, because it is the foundation for the other order which exists among the elements. If there is organization in the orchestra, it is because each man is playing the part prescribed for him by the conductor. The musicians are actually in agreement because he is directing them, and, as a matter of experience, harmony results, not when the violinist is watching the drummer and the trumpeter is listening to the piano, but rather when every one of them is personally attentive to the conductor's baton. If each one is intent upon keeping pace with the maestro, he will also be in accord with all the other orchestra members, even though he is hardly conscious of it. But without the conductor who is the unifying principle, there would be no unity and order, and the musicians would be just individuals, with no especial cohesion.

Our world leaders, whether philosophers or politicians, recognize that peace comes with order. Indeed, they are much preoccupied with the task of international organization or with the integration of man. Yet many of them remain incredibly oblivious of the fact that order is not *mere* agreement or compromise, it is agreement on the basis of a single proximate unifying principle. It is not the result of forgetting our differences, but of acknowledging that which can unite us. Order in man is not the product of a varied diet of pursuits and pleasures; it is a matter of establishing the minor aims and activities in subjection to one that governs and regulates them all. Briefly, there must be one ultimate purpose or goal in life which, individually and socially, we are seeking. Whatever that goal might be, it must be ultimately a single goal, a unifying goal for each and everyone of us. Moreover, there ought to be a primacy among the human activities by which we attain this goal, since the goal itself will dictate the means best suited for its accomplishment.

Our modern philosophers, however, inevitably speak in terms of aims, ideals, pursuits. The naturalist, the pragmatist, and above all the Marxist, propound the doctrine that man is relentlessly chasing a plurality of ideals, a multiplicity of human goods; man faces the admittedly hopeless task of satisfying in this life his infinite desires, and particularly his avarice. Such an "ordering" of man as they apply it to society amounts to the organization of a multitude of men on the basis of a multitude of contending ideals—an inconceivable and impractical social order. Nevertheless, man must make the effort to achieve this social order, because peace is high on his list of ideals.

In this theory, man attains his personal and social aims solely by external activity, hyperactivity. It is the exercise of every "go-getting" faculty he has while his intellect lies idle. The objectives so occupy his every moment that he finds no time for useless speculation or contemplation. His thinking, if it be not the handmaid of his doing, is a waste of time.

Our modern philosophers may speak of integration, but they don't really mean what they say. No man alive could integrate the life they have planned for him, a life with many aims, none of them ultimate, of many activities, none of them primary.

There is an alternative to these philosophies of conflict in Catholic theology with its emphasis on the vision of God as our one ultimate end, and the primacy of spiritual activity in attaining this Beatific Vision. As the integration of man is wholly accomplished in contemplating God in heaven, so is it begun on earth in a contemplative, a spiritual life focused on God.

"Order," says St. Thomas, "is the concern of a wise man, since wisdom is the supreme perfection of the intellect which alone can perceive order." The wisest of men is surely the contemplative, for he concentrates upon the more important order, the order between man and his Maker. Our relationship to God is the fundamental order upon which any human integration, any social order must rest. How can there be unity in man unless he first gets straightened out with God? And how can there be a brotherhood among men who do not acknowledge the Fatherhood of God? He alone gives singleness of purpose to our life and it is He Whom we must choose for our director. Just as the orchestra conductor, not the musicians, establishes the harmony, so He gives the peace which the world cannot give.

The contemplative has singled out the order that really counts, the ultimate order which exists between man and his ultimate end, and he acknowledges and strengthens that order in the noblest activity which a human being can perform, in intellectual activity, in contemplation. Here is unity at its best, one ultimate aim, one primary activity. Cut off from the maelstrom of worldly schemes and worldly pursuits, the contemplative is truly at peace.

Our Blessed Lord made mention of this integration in the contemplative life on the occasion of His visit to the house of Martha and Mary at Bethany. On His arrival, Mary seated herself at the Lord's feet and listened to His word, while Martha was busily engaged in the details of preparing dinner. Our Lord said to Martha: "Thou art anxious and troubled about *many things*, and yet *only one thing* is needful. Mary has chosen the best part, and it will not be taken away from her." Mary is the model contemplative, and her one activity is commended as superior to Martha's many concerns. Martha is so busily engaged in trying to manage the various items for the dinner that she has neglected the guest whose presence gives rhyme and reason to her work. Mary, on the other hand, has grasped the important factor, her relationship as hostess to her guest. She recognizes the one thing which is needful, she acknowledges the presence of the Master and listens attentively to His word. In selecting the principal and basic order, Mary has found peace of soul, while Martha is troubled and anxious.

World order, world peace depends upon the extent in which this peace of soul is imparted to others. When enough men realize these truths, peace will be a by-product of their coordinated efforts at reaching their common goal. Bringing men to a recognition of this "peace-plan" is a contemplative work, or rather it is the work of an "active-contemplative."

For there are two types of contemplative. There is the simple contemplative, entirely devoted and attached to God, and also there is the "active-contemplative," one whose contemplation expands into action so that in some way he engages in the active life. This is not the activity advocated by the moderns, but one which proceeds from the fullness of contemplation, and which is indeed more excellent than simple contemplation. For even as it is better to enlighten than merely to shine, so it is better to give to others the fruits of one's contemplation than merely to contemplate. This is the contemplative who has comprehended his order to God and in the light of that order endeavors to set men straight. It is the wise man at work, illuminating his fellow man. It is the director of souls who from the abundance of his contemplation directs men in their relationship to God and to each other.

Mary might justifiably be assigned to this superior class of contemplatives on the basis of another Gospel incident. She was one of the first to whom Our Lord appeared after His Resurrection, and when she sought to embrace her Master, Jesus said to her: "Do not touch Me . . . but go rather to my brethren." Mary Magdalene went and announced to the disciples, "I have seen the Lord and these things He said to me." Even as the sun was yet rising on that first Easter morn, Mary, the contemplative was at work, spreading the good news, the first preacher of the Gospel.

The world today needs many men and women like Mary if our worldly Marthas are to survive. The world needs more contemplatives (in the cloisters and in the world) who espouse God as their life's purpose and His service as their life's work, for theirs are the exemplary lives which prove the possibility of peace and promise its propagation. The world needs more contemplatives who would enlighten us amid the shadows of doubt and the darkness of confusion, for theirs is the most worthy and most necessary humanitarian service. World peace depends upon people like Mary who choose the best part.

PARADOX AS AN ELEMENT IN POETIC CONTEMPLATION

LINUS WALKER, O.P.



POETIC CONTEMPLATION is the gaze of the mind which gives emotional expression to truth through the medium of language. Paradox then, or apparent contradiction, is a natural, an almost necessary quality of Christian literature. The finite mind of man, brought face to face with the infinite mysteries of the faith, is stopped short by apparent contradiction. Unable to comprehend what he believes or to express his religious experience adequately, man is forced to juxtapose ideas which in his own natural order are incompatible and which, because they represent a sublime truth, evoke admiration and wonder. That which in itself is most true and consistent is given expression in inadequate and apparently contradictory language. Thus for example the Church frequently couches the doctrines of the Holy Trinity and of the Incarnation in terms of paradox: "*Deum verum, unum in Trinitate et Trinitatem in Unitate, venite adoremus.*"¹ (Come, let us adore the true God, one in Three and Three in one.) The doctrine of the Incarnation inspired St. Thomas Aquinas to write:

Verbum supernum prodiens
Nec Patris linquens dexteram. . . .²

(The heavenly Word going forth, yet not leaving the right hand of the Father.)

Contemplation in general is a simple gaze of the intellect with an emotional overflow. Or as Father Garrigou-Lagrange defines it: "contemplation . . . is a simple, intellectual view of the truth, above reasoning and accompanied by admiration."³ This definition fits

¹ Invitatory at Matins, Feast of the Most Holy Trinity, *Dominican Breviary*. All liturgical quotations will be made from the *Dominican Missal and Breviary*.

² Hymn at Lauds, Feast of Corpus Christi.

³ Reginald Garrigou-Lagrange, O.P., *The Three Ages of the Interior Life, Prelude of Eternal Life*, tr. by Sister M. Timothea Doyle, O.P., 2 vols., St. Louis and London (Herder), 1948, II, 309.

Father Garrigou-Lagrange has derived his definition from St. Thomas Aquinas:

That contemplation is a simple view of the truth, "*. . . contemplatio pertinet ad ipsum simplicem intuitum veritatis.*" *Summa Theologiae*, IIa IIae, q. 180, art. 3, ad 1,

the contemplation of the philosopher—Christian or pagan, of the theologian, of the poet, of the saint, and of the poet-saint. Here we are concerned with the contemplation of the poet, of the saint, and of the poet-saint.

Poetry is the adequate expression of the contemplative gaze of the mind, the embodiment of thought in language so that an appropriate emotion is evoked and the reader shares the experience of the writer. Poetry thus defined is the fine art of literature and is obviously broader than verse or metrical language, with which it is often confused. It is not only broader than verse, since it includes great prose; it also excludes much verse. In other words only some, not all, verse and prose are true literature.

The term "poetic contemplation" signifies the gaze of the mind which results in the production of poetry. It is another term for the act of literary composition, and it is used here to emphasize that this act of composition is a type of contemplation, that it is a simple gaze which gives emotional expression to thought or composes poetry. This emotional expression must be at least mental, or the contemplation cannot be called poetic; it may also be verbal or written. For example, Wordsworth composed "Tintern Abbey" in his mind while on a walking tour through the Wye valley. He did not write the poem down until he returned home.

Christian poets have always found paradox an effective tool to express what they see in the contemplative gaze of their minds. It is a most ancient tradition, going back to the usage of Christ Himself. Our Lord, of course, made use of the natural devices of human speech to convey His message. His doctrine, far exceeding the powers of men, was expressed in compact and simple language, simple in that it often contained an infinite mystery in a few words and did not split it up into parts analytically. This simplicity was often paradoxical. To quote one well-known example: ". . . he that will save his life, shall lose it; and he that shall lose his life for my sake shall find it."⁴ The paradox here depends of course on the use of a word—"life"—in two different meanings. Thus in order to draw attention to His doctrine, Our Lord deliberately locked its infinite treasures in a minimum of words, making use of paradox to surprise and shock his hearers. He left His disciples to resolve the apparent contradiction of

that it is an intellectual view or operation, ". . . *operatio intellectus, in qua contemplatio essentialiter consistit* . . ." *Ibid.*, art. 6,

that it is accompanied by admiration, ". . . *admiratio est actus consequens contemplationem sublimis veritatis*." *Ibid.*, art. 3, ad 3.

⁴ Matthew, 16, 25.

simultaneously saving and losing one's life from the context, from His own life of self-sacrifice, and from the inspirations of the Holy Ghost.

In Christianity the mysteries of our Redemption, not the more fundamental mystery of the Trinity, are most prolific in paradoxes. What is the reason for this? One reason is undoubtedly the means which God chose. He turned evil into good by using evil in our redemption, by using the punishment of sin—suffering and death—as the means of redeeming us and of bringing justice and mercy together. The excess of God's love and mercy are revealed to us in His passion and death, and since they are closer to our experience than any of the other mysteries, the thought of them more easily evokes in us emotions of admiration, wonder, gratitude, love. Furthermore, the cross of Christ, a stumbling block to the Jews and a folly to the gentiles, but actually a triumph and a glory, is the most startling and apparently contradictory article of the faith. What seems more opposed to the order of nature than victory through suffering, what more amazing manifestation of divine love than the death of a God-Man, what more foolish than for us to desire and seek suffering in order to be united to Him?

St. Paul dwells upon these mysteries with special love. One might even say he dwells upon the curiosity of the doctrine he is preaching—our redemption and incorporation in Christ through suffering. He inevitably uses paradoxical expressions: “. . . so now also shall Christ be magnified in my body, whether it be by life or by death. For me to live is Christ and to die is gain.”⁵ The paradoxes of dying as gain and of Christ living in the individual Christian run through St. Paul's writings as he entreats his disciples not to make void the cross of Christ. “. . . I live, now not I, but Christ liveth in me.”⁶ He brings out the paradox of the humility of God and the triumph of the cross in exhorting the Philippians to follow Christ as their model: “He humbled himself . . . for which cause God hath also exalted him. . . .”⁷ Throughout a long and famous passage on the folly of the cross as wisdom, St. Paul makes use of paradox to shock the Corinthians out of their natural, human mode of thought, concluding with “. . . the foolishness of God is wiser than men; and the weakness of God is stronger than men.”⁸

In St. Paul's teaching then, death is gain, we do not live but

⁵ *Philippians*, 1, 20-21.

⁶ *Galatians*, 2, 20.

⁷ *Philippians*, 2, 8-9.

⁸ *I Corinthians*, 1, 25.

Christ lives in us, we are exalted through humiliation, foolishness is wisdom, and weakness is strength. These are but a few of the paradoxes inspired by the usage of his Divine Master and necessitated by the doctrine which he preached.

Spiritual writers in attempting to express the inexpressible experiences of infused contemplation also makes use of paradox. For example, "the dark night" and "the great darkness" are commonly used to signify the dazzling brightness of the life of God as it invades the soul. Speaking of the night of the spirit, Blessed Angela of Foligno says: "I see nothing and I see all; certitude is obtained in the darkness."⁹

More striking and compact paradoxes are to be found in the poetry of St. John of the Cross: as, "Oh, sweet burn! Oh, delectable wound!"¹⁰ Here the attempt at paradox is deliberate and the paradox might be called antithetical, for the epithets "sweet" and "delectable," which seem to contradict their substantives were deliberately chosen to make the thought startling in its contrast and compact in expression. The rhetorical figure produced is known as oxymoron.

In "Verses of the soul that craves to see God," St. John of the Cross states in his introduction a paradox which is the basis of the whole poem, a paradox reminiscent of St. Paul's "to die is gain:"¹¹

I live, yet no true life I know,
And, living thus expectantly,
I die because I do not die.¹²

The last line of the above introduction, with slight variations, is repeated as a refrain throughout seven stanzas, the eighth and last stanza ending with another but contrasting statement of the Pauline paradox:

Ah, God, when shall this body fail,
That I may gladly, truly cry:
Now live I and no longer die!¹³

In these verses the antithesis is very intricate. It is balanced, for part corresponds to part. Parts of the introductory verses are opposed to

⁹ Garrigou-Lagrange, *op. cit.*, II, 14.

¹⁰ "Living Flame of Love, Stanzas of the Soul in the Intimate Communication of the Love of God," *The Complete Works of Saint John of the Cross, Doctor of the Church*, translated from the critical edition of P. Silverio de Santa Teresa, O.C.D., and edited by E. Allison Peers. 3 vols., Westminster, Md., The Newman Press, 1949, III, 18.

¹¹ *Supra*, n. 5.

¹² *Works*, II, 450.

¹³ *Ibid.*, 451.

each other: "I live" is opposed to "no true life I know," and "I die" to "I do not die." In the last line of the introduction, "I die" is also opposed to "I live" of the first. Thus not only the parts of lines but the lines themselves are in contradictory opposition to each other. Finally the poem is tied together and concluded with a further intricate paradox: the last line of the whole poem, "Now live I and no longer die," which is a reference to real death, contradicts the refrain or last line of each preceding stanza, "I die because I do not die," which refers to the metaphorical death of this life.

A master of balanced paradox, whose thought naturally fell into this form, was St. Augustine. One example alone will suffice to illustrate the compact precision of his nicely opposed ideas. In commenting on the text in *John* 12:25, "He that loveth his life shall lose it. . . ." he says: "*Si male amaveris, tunc odisti: si bene oderis, tunc amasti.*"¹⁴ (If you have loved badly, then you have hated; if you have hated well, then you have loved.)

The liturgy also contains many equally striking and polished balanced paradoxes. Again as we should expect, the mysteries of our Redemption seem most productive of this type of expression. The liturgy of Holy Week and Easter abound with them. We shall analyze only a few of the best. One of the most celebrated, a simple paradox, occurs on Holy Saturday during the blessing of the paschal candle. The author of this beautiful passage, in attempting to express his own feelings and move our hearts at the thought of the divine love, utters a hyperbolic exclamation, an oxymoron, "*O felix culpa,*" (O happy sin), as a description of the sin of Adam. The paradox of "*felix*" as an epithet applied to "*culpa,*" is immediately explained by the context—"*. . . quae talem ac tantum meruit habere Redemptorem.*" (which merited to have such and so great a Redeemer.)

In the sequence of the Mass for Easter there is a perfect balance in the antithetical and paradoxical epithets "*mortuus*" and "*vivus*" which are applied to the resurrected Christ: "*Dux vitae mortuus regnat vivus.*" Here there is a double paradox; for it is as apparently contradictory for the Ruler of life, the Creator, to have died at all, as it is for Him, having died, to reign living. This brilliantly balanced paradox occurs in a poem which opens with the ideas of offering a sacrifice of praise to the Paschal Victim and of the Lamb redeeming the sheep. As the most polished expression in the first half of the

¹⁴ *Tractatus* 51 in *Joannem*. Eighth lesson at Matins in the common of a martyr not a bishop.

poem, it is the fitting climax of a passage in which the paradox of the Redemption is the theme.

In the Preface of the Mass for Easter, the traditional paradox of God's destroying death by submitting to death is expressed in highly polished balanced clause: "*Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit.*" (Who by dying has destroyed our death, and by rising again has restored our life.) In this masterpiece of condensation "*moriendo*" is opposed to "*mortem . . . destruxit*" in an antithetical paradox. There is also an exact correspondence of part to part, or perfect balance, for "*vitam*" is balanced against "*mortem*," "*moriendo*" against "*resurgendo*," and "*reparavit*" against "*destruxit*." The alliteration of "*mortem . . . moriendo*" binds this part of the sentence together and contrasts it to its opposing parallel part, "*resurgendo reparavit*," which in turn is bound together by the alliterating "r's."

The mercy of God revealed in a particular mystery of His Passion, the crowning with thorns, is praised and adored by the Dominican Order on April 24. The office of the Feast of the Most Holy Crown of Thorns of the Lord is a treasure of medieval religious poetry preserved in the Dominican Breviary. Matins in particular is rich in paradox.

The basis of the paradox in this feast is the mystery of God's submission to a brutal, painful, sacrilegious practical joke, to being ridiculed in His Kingship. It is the mystery of God's using this humiliating ridicule to pay the price of the very sin of this ridicule. It is the mystery of bringing glory out of shame, good out of evil.

This thought moves the poet to exclaim in oxymoron, "*Felix Spina . . .*"¹⁵ (O happy thorn), and again "*O quam felix punctio, quam beata Spina . . .*"¹⁶ (O how happy the piercing, how blessed the thorn). In the first stanza of the hymn at Lauds, he uses another favorite paradoxical expression of the liturgical poets, the combination of a contradictory verb and subject: ". . . perit perditio." Through these thorns perishes perdition, perishes ruin, destruction, hell.

In order to express his own emotion and arouse ours, the poet also makes use of other devices less organic to the thought: meter and rhyme giving stanzaic form, and alliteration and assonance, as in the second stanza of the hymn at Vespers:

¹⁵ Response at Vespers.

¹⁶ Third antiphon at Lauds.

Coronat Regem omnium
 Corona contumeliae
 Cujus nobis opprobium
 Coronam confert gloriae.

(A crown of insult crowns the King of all things, whose disgrace confers upon us a crown of glory.)

Here the very thought provokes emotion. The thought of Christ crowned with insults for our glory pierces the heart with sentiments of pity, gratitude, wonder. And the form given to the thought intensifies these sentiments. The stanza is divided neatly in half at the end of the second line, the first half dealing with Our Lord's crown of contumely. The second, dealing with our crown of glory, is balanced against it. Through this balance of "*coronam gloriae*" against "*corona contumeliae*" the form brings out the paradox of the very thought that the King of all should wear a crown of insult, that this crown of disgrace should remove our sins and gain for us a crown of glory. The alternating rhyme, *abab*, is particularly effective here, for it binds together the two halves of the stanza and pleases the ear as well. The alliteration of the "c's" and assonance of the "o's" throughout the stanza have the same double effect of binding and pleasing.

In this stanza, then, the poet uses many devices of his craft—meter, rhyme, alliteration, assonance, and balance—to provide an adequate emotional medium for his thought, which is already organically emotional. The effect of this heightened expression is a deeper contemplation on the part of the reader—a more piercing intellectual gaze and a more intense admiration for God's mercy and love.

A similar effect is obtained by the same means in the first response at Matins. It is a beautiful stanza of poetry in which the play on words—wit—is especially to be noted.

Spina carens Flos spina pungitur
 Per quam culpae spina confringitur:
 Spina mortis spinis retunditur,
 Dum Vita moritur
 Alleluia.
 Per hoc ludibrium hostis deluditur:
 Mortis dominum per mortem tollitur.

(The Flower lacking thorns (sin) is pierced by thorns (the sins of the soldiers), through which the spine (back) of sin is broken. The thorn (prick) of death is blunted by thorns, while Life dies, alleluia. Through this mockery the enemy is mocked: the rule of death through death is abolished.)

It must be confessed that a certain play on words and unusual

association of ideas is characteristic of all paradox in Christian literature from the time of Christ and of St. Paul on down. But in the above stanza there is such a deliberate and obvious stress on the form of expression as to justify the term "wit" in reference to it. This form of expression or wit provides a pleasing surprise, a freshness to the ancient theme of God's mercy revealed in His Passion. It is accomplished principally through the use of words in a double or even triple meaning. The most important word in the passage of course is "spina," which is used literally to mean thorn, but also more broadly by extension to mean point or prick, spine or back, and even error or sin. Thus throughout the stanza there are always at least two meanings simultaneously, the literal and figurative, material and spiritual: e.g., the Flower lacking a thorn signifies Christ lacking sin.

In addition two other brilliant strokes of the poetic art are also to be noted: the divine irony of mocking the devil through his own mockery, and the paradox—new only in its expression—of the rule of death being broken through death. The second lesson, taken from St. Cyril of Jerusalem, contains a parallel thought and contributes to the unity of the office. In it St. Cyril makes the point that in removing original sin God uses the very thorns with which he cursed the earth for Adam and his posterity.

In the second response and versicle of Matins the use of sense imagery is noteworthy. And it is witty imagery, paradoxical imagery.

Coronat Regem omnium Judaea Serto spineo:
Stat inter spinas lilium vernans cruore roseo,
Spinarum culpae nescium,
Spinae punctum aculeo,
Alleluia.
Sub decore fulget purpureo
Corpus nitens candore niveo.

(Juda crowns the King of all with a thorny garland: among the thorns stands the Lily blooming with a stream of rosy blood; the One not knowing the fault of sin (is) pierced by the prick of thorns. Beneath the purple beauty shines forth the body glistening with snowy whiteness.)

The interesting thing in this stanza is the paradoxical metaphor of the lily blooming with a stream of blood in the midst of thorns. In the purely natural, sensible order, it is an impossible, incongruous, even repulsive image, both because of the thorns and the blood. But as an image impregnated with doctrinal meaning, as a symbol, it is deeply contemplative and poetic. It is a highly intellectual image, depending on the light of faith for its creation and full appreciation. It

is a doctrinal image. In it the poet does not rely on any appropriateness in or appeal of the sensible elements, but yokes together these elements—the lily, thorns, and blood—by the power of his intellect and depth of his religious devotion. The image is successful because it perfectly fuses thought and emotion in a concrete representation. It has the quality of the greatest art: it is organic. It contains within itself various levels of meaning. Beneath the sense level of the thorns, lily, and blood, lies the gold of symbolism. The lily obviously represents Christ Himself, and also His infinite holiness, His blamelessness, His perfect unselfish love giving itself totally. The blood of course is the Precious Blood of our Savior and need not symbolize anything, but it can and does. It represents His sacrifice, His total gift of self, His infinite merits poured out for us through His Sacred Humanity. The thorns surely stand for something beyond the mere spikes of plants that pierced our Lord's Head. They represent all the pain and sorrow of His Passion, the curse and the sins he took upon Himself, the bitter foreknowledge that many for whom He was suffering would scorn Him and be lost forever. Each element of the image is a perfect symbol: the blooming lily of fruitful holiness, the blood of sacrifice, the thorns of suffering. They are unified by the power of the imagination and faith of the poet.

The lines beginning "Beneath the purple beauty . . ." are an appropriate continuation of the thought of the image of the lily. In them the poet makes effective use of vivid colors as symbols, the white and red of the image of the lily. The royal purple of the Precious Blood is beautiful despite the hideousness of the Passion, because it is the price of our salvation. Beneath this frightful suffering shines forth the whiteness of the pure, unselfish, totally disinterested love of God.

The type of poetry represented by the office of the Crown of Thorns is intellectual rather than sensuous. It depends for its emotional effect on the tightness of its thought structure rather than on an appeal to the senses. Since it is religious poetry, its thought arouses emotion by its very nature even when it is not expressed in a sense image. Delighting in paradox and wit, this poetry often makes use of strange, ingenious, fantastic imagery to express its paradoxes. Such an image, exemplified by the lily amid thorns, is known in literary parlance as a conceit (from Middle English *conseyte*, a thought or concept). The conceit is intellectual rather than imaginative or sensuous; it is an odd, fanciful, witty, or ingenious expression. In the conceit the elements of the figure—e.g., the lily, blood, thorns—have no apparent relation to one another or may seem completely contra-

dictory. They depend upon the imaginative power of the poet to be fused and made appropriate. When successful the conceit is striking and startling because of its daring ingenuity; when unsuccessful it is equally startling in its bad taste. It may be ludicrous or even disgusting. But good or bad, in Christian religious poetry it is usually an attempt to express the basic paradoxes of Christian doctrine and religious experience.

Richard Crashaw,¹⁷ an English Catholic poet of the seventeenth century and a member of the metaphysical school, illustrates the conceit at both its best and its worst. Here we shall confine ourselves to only a few of his most successful attempts.

But first a brief explanation of the term "metaphysical" as applied to a school of poetry. Since the days of Dryden and Johnson this term has been used to designate certain poets whose style is fantastic, ingenious, witty, whose imagery is drawn from science or strange, obscure lore, whose style is closely knit and unified by ratiocination resembling that of a scholastic thesis. In this literary context then, the term "metaphysical" connotes that which is learned, abstruse, subtly reasoned, fanciful.

Mr. T. S. Eliot has reduced the essence of metaphysical poetry to what he calls a unified sensibility, or the feeling of a thought "as immediately as the odour of a rose," the making of a thought an "experience."¹⁸ By this he seems to mean the fusing of thought and emotion in a perfectly adequate sense image, the combining of thought and imagery in a unity in which the image announces the thought, rather than the separating of thought and imagery in different parts of the poem. This is one of the highest forms of poetic contemplation.

It is a characteristic of the poetry of Richard Crashaw as well as of the poetry of the breviary. Crashaw was a master of antithetical paradox and of the conceit. Many fine examples of both appear in his Christian pastoral poem, "In the Holy Nativity of Our Lord God, a Hymn Sung as by the Shepherds." A paradoxical conceit in the opening lines perfectly expresses the grace of the Incarnation:

¹⁷ Born a high church Anglican (1613), educated at Cambridge, exiled to the continent by the Puritans during the civil war, Crashaw became a Catholic in France and from there went to Rome, where he was secretary to Cardinal Palotto. Shortly after he moved to Loretto as a lay canon of the Holy House, he died of a fever in 1649.

¹⁸ "The Metaphysical Poets," *Selected Essays*, New York (Harcourt, Brace, and Co.), 1950, p. 247.

The major English metaphysical poets in addition to Crashaw are John Donne (1573-1631), George Herbert (1593-1633), Andrew Marvell (1621-1678), and Henry Vaughan (1622-1695).

Come we shepherds whose blest Sight
Hath mett love's Noon in Nature's Night . . .¹⁹

In this one compact image how strikingly are contrasted the glory of the Christ Child and of the angels to the physical darkness of the night, the light of God's love and grace in the Incarnate Word to the darkness of fallen human nature, of a corrupt Jewish nation, of a pagan world! Another paradoxical conceit—"Not to ly cold, yet sleep in Snow"²⁰—pictures the Christ Child lying on His Mother's breast and represents the burning love and heavenly purity of Mary Immaculate. Crashaw makes best use of paradox, however in the full chorus of shepherds:

Wellcome, all Wonders in one sight!
Aeternity shutt in a span.
Sommer in Winter, Day in Night.
Heaven in earth, & God in Man.
Great little one! whose all-embracing birth
Lifts earth to heaven, stoopes heav'n to earth.²¹

A very successful conceit occurs in Crashaw's poem "To the Noblest & best of Ladyes, the Countesse of Denbigh." In this ingeniously reasoned poem, Crashaw urges the countess to embrace the Catholic Faith without delay. He calls her "strong in weakness" and wonders at

What magick bolts, what mystick Barres
Maintain the will in these strange warres!
What fatall, yet fantastick, bands
Keep the free Heart from it's own hands!
So when the year takes cold, we see
Poor Waters their owne prisoners be.
Fetter'd, & lockt up fast they ly
In a sad selfe-captivity.²²

The unusual thing about this image which makes it a conceit is that the frozen waters represent the unyielding stubbornness, the "self-captivity" of a will that is afraid to move. The ice does not connote the coldness of the heart; such an image would be ordinary and conventional. Instead Crashaw makes the solidity of the waters represent the yet unyielding will of the catechumen, the self-imprisonment of

¹⁹ *Steps to the Temple, Delights of the Muses and other poems*, ed. A. R. Waller, Cambridge: at the University Press, 1904, p. 201.

²⁰ *Ibid.*, p. 203.

²¹ *Ibid.*

²² *Ibid.*, p. 190-191.

pride and fear. The poem, full of logical entreaties and witty paradoxes, ends with Crashaw's urging Lady Denbigh to surrender: "'Tis cowardise that keeps this feild" against "love's seege," and "want of courage not to yield." He warns her in a concluding paradox:

This Fort of your fair selfe, if't be not won
He is repulst indeed; But you are undone.²³

The greatest passage of poetry written by Crashaw and one of the greatest in English is the conclusion of "The Flaming Heart, upon the Book and Picture of the seraphicall saint Teresa, (as she is usually expressed with a Seraphim beside her.)" The poem is paradoxical from its opening lines. Crashaw argues that the painter has confused his two figures—the seraphim and Teresa:

Readers, be rul'd by me; and make
Here a well-plac't and wise mistake.
You must transpose the picture quite,
And spell it wrong to read it right;
Read Him for her, and her for him;
And call the Saint the Seraphim.²⁴

After so witty a beginning the poem builds up to a climactic flight of lyrical ardor, to an explosion of feeling in its concluding lines. Here the intensity of the poet's devotion so perfectly and passionately expressed, blinds one at the first reading to the paradoxes which form the very substance of his thought. Later one notices the lives and deaths, the eagle and the dove, the thirst and draughts which convey the paradoxes that are as old as the Gospels:

O thou undanted daughter of desires!
By all thy dower of Lights & Fires;
By all the eagle in thee, all the dove;
By all thy lives and deaths of love;
By thy larg draughts of intellectuall day,
And by thy thirsts of love more large then they;
By all thy brim-fill'd Bowles of feirce desire
By thy last Morning's draught of liquid fire;
By the full kingdome of that finall kisse
That seiz'd thy parting Soul, & seal'd thee his;
By all the heav'ns thou hast in him
(Fair sister of the Seraphim!)
By all of Him we have in Thee;

²³ *Ibid.*, p. 192.

²⁴ *Ibid.*, p. 274.

Leave nothing of my Self in me.
Let me so read thy life, that I
Unto all life of mine may dy.²⁵

Such an inspired passage shows Crashaw to have been a great poet writing in a great tradition. His use of the conceit—that is, of ingenious sense imagery—and of antithesis to express the basic paradoxes of Christianity, places him in the Catholic poetic tradition. His paradoxical style was of course the result of his own natural bent as well as of literary tradition.

His mastery of this tradition is evident in "A Song," a brief poem of only sixteen lines. The last stanza in particular shows how perfectly he adapted balanced and antithetical paradox to English verse. The breviary and the poems of St. John of the Cross contain no more tightly woven stanza as an emotional expression of contemplation. Here in the simplest of stanza forms Crashaw gives classical expression to the ancient Pauline paradox of life as death and death as gain.²⁶

Lord, when the sense of thy sweet grace
Sends up my soul to seek thy face,
Thy blessed eyes breed such desire,
I dy in love's delicious Fire.

O love, I am thy Sacrifice
Be still triumphant, blessed eyes.
Still shine on me, fair suns! that I
Still may behold, though still I dy.

Though still I dy, I live again;
Still longing so to be still slain,
So gainfull is such losse of breath.
I dy even in desire of death.

Still live in me this loving strife
Of living Death & dying Life.
For while thou sweetly slayest me
Dead to my selfe, I live in Thee.²⁷

²⁵ *Ibid.*, pp. 276-277.

²⁶ *Supra*, n. 5, 12, 13.

²⁷ *Ibid.*, p. 277.

THE VERY REVEREND

✠ RAPHAEL WALTER FARRELL, O.P., S.T.M. ✠

In Chicago, on the morning of November 23, 1951, Father Walter Farrell was found to have died peacefully during the night in his sleep. Although he had been in weak health throughout a great part of his life, his sudden death came as a profound shock to all. Thus, in his untimely and unexpected death at the age of forty-nine, the Church in America has lost a renowned priest, the Dominican Order a glorious scholar, and the Province of St. Albert its most illustrious son.

Father Farrell was born in Chicago, Illinois, on July 21, 1902. He acquired his elementary education at the parochial schools of Notre Dame and St. Columbanus in Chicago, and prior to his entrance into the Dominican Order, he completed his high school and college courses at Chicago's Quigley Preparatory Seminary. Father Farrell was clothed in the habit of St. Dominic at St. Joseph's Priory in Somerset, Ohio, on September 14, 1920, and after a year of novitiate, he made his profession in the Order of Preachers. He pursued the prescribed philosophical and theological studies at St. Rose Priory in Springfield, Kentucky, and at the Dominican House of Studies in Washington, D.C. On June 9, 1927, the Most Rev. Michael J. Curley, Archbishop of Baltimore, ordained him to the priesthood in St. Dominic's Church in Washington. Upon finishing the regular course in theology during the year after ordination, he was awarded the degree of Lector of Sacred Theology. Father Farrell then spent two years at the University of Fribourg, in Fribourg, Switzerland, where he did graduate work in the field of theology. In 1930, the degree of Doctor of Sacred Theology was conferred upon him at Fribourg.

Returning to the United States, Father Farrell began a brilliant career as teacher, writer, and lecturer which made him one of the best-known priests in America. From 1930 until 1933, Father Farrell was professor of dogmatic theology and Assistant to the Master of Students at St. Joseph's Priory, Somerset, Ohio, and during the last of these three years he filled the office of subprior at Somerset. In 1933, he began teaching theology at the Dominican House of Studies in Washington; with this house his memory is distinctively associated, for it was at Washington that he passed the longest span of his years

as a priest—the years which saw the undertaking of his most conspicuous achievements. He was named Pro-Regent of Studies for the Province of St. Joseph in 1938, and Regent of Studies in 1939, a post which he retained until 1945. From 1940 until 1945, Father Farrell was President of the Dominican Pontifical Faculty of Theology in Washington. In Rome, at the Convent of Santa Sabina, on May 23, 1940, the Master General of the Order of Preachers elevated Father Farrell to the dignity of Master of Sacred Theology, the most eminent degree in the Dominican Order, in recognition of his outstanding accomplishments and extraordinary erudition in the sphere of theology. When the Province of St. Joseph was divided territorially in 1939, Father Farrell became affiliated with the newly established Province of St. Albert, but he continued his work in St. Joseph's Province until his term as Regent of Studies came to a close in 1945.

From 1942 until 1945, Father Farrell served as a chaplain with the United States Navy, and for more than a year he was engaged in active duty aboard the aircraft carrier *U. S. S. Yorktown*. In poor health for many years, at first he could not meet the physical requirements for induction into the chaplains' corps. At his request, President Roosevelt personally intervened in Father Farrell's favor. His noble character never failed to make a deep impression upon all the servicemen who knew him, and his courage and high devotion to duty won for him unstinted acclaim.

Father Farrell was nationally known as a preacher of retreats, and as a lecturer in philosophy and theology, but it is his literary work which stands as his immortal monument. Pre-eminent among all the writings which flowed from his gifted pen is his towering four-volume masterpiece *The Companion to the Summa*, published from 1939 to 1941. It was at once acknowledged a classic in the realm of English theological literature. With this work, Father Farrell, perhaps more than any other, helped to popularize the *Summa*; he was a pioneer in the teaching of theology to the laity. *Essence of the Natural Law*, his first book, was published in 1930, and his latest book, *The Looking Glass*, came from the presses just a few months before his death. Father Farrell was a frequent contributor to theological journals and Catholic magazines, his articles appearing in such publications as *The Thomist*, *Cross and Crown*, *Homiletic and Pastoral Review*, *New Scholasticism*, *The Sign*, and other religious periodicals. He was a founder of the theological quarterly, *The Thomist*, edited by the Dominican Fathers of St. Joseph's Province, and he was associate editor of *Cross and Crown*, the Thomistic quarterly of spiritual theology. In 1942 he was the recipient of the annual Catholic Literary

Award of the Gallery of Living Catholic Authors. Despite the fact that he was never a man of robust health, his untiring industry and his unswerving zeal for carrying out the Dominican ideal made him a constant source of inspiration and wonder to all who were privileged to live with him. At the time of his death, he was at work on several projects, among which was the first draft of a life of Christ he had planned to publish.

Father Farrell's funeral was held on November 27, 1951, at St. Pius' Church in Chicago. The Solemn Requiem Mass was offered by the Very Rev. J. E. Marr, O.P., Prior of the Dominican House of Studies in River Forest, Illinois, where Father Farrell was assigned at the time he died. The deacon was the Very Rev. W. H. Kane, O.P., S.T.M., also of the House at River Forest, and the subdeacon was the Rev. E. S. Carlson, O.P., Regent of Studies for St. Albert's Province. The eulogy was preached by the Very Rev. L. E. Hughes, O.P., Provincial of St. Albert's Province. Father Hughes characterized the deceased as "the brightest ornament in American Dominican history . . . one of those rare geniuses God grants to His Church for special needs and works," and he foretold that "his name and influence will live for generations." His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, presided at the funeral Mass and imparted the final absolution. Present in the sanctuary were the Most Rev. Leo Binz, D.D., Coadjutor to the Archbishop of Dubuque, and the Most Rev. William E. Cousins, D.D., Auxiliary Bishop of Chicago, and Pastor of Father Farrell's boyhood parish of St. Columbanus. The church was filled with a vast number of Dominicans, representing both Father Farrell's own Province, and the Province of St. Joseph where he lived and labored for most of his life. Also in attendance were many Monsignori and members of the secular clergy as well as representatives of a great number of religious orders, giving evidence of the esteem and prominence Father Farrell's rich endowments commanded even outside of his own Order. Burial took place in the Dominican Fathers' plot in All Saints Cemetery.

To Father Farrell's brother and sister, and to all his relatives and friends, *Dominicana* offers a sincere expression of sympathy. *May his valiant soul rest in peace!*

THE VERY REVEREND

✠ PATRICK ANTHONY MAHER, O.P., P.G. ✠

Father Maher died suddenly on the afternoon of January 6, 1952, at St. Vincent Ferrer's Priory in New York. On the morning of the day he died, he had celebrated Sunday Mass in the church and had delivered a sermon: "The Meaning of the Feast of the Epiphany."

Father Maher was a son of St. Vincent's Parish and it was there that he spent the greatest part of his forty-six years in the priesthood. He was born in New York City on September 30, 1878. As a boy he attended Saint Vincent Ferrer's school, and later St. Francis Xavier's College in New York. On June 24, 1898, he received the habit and began his novitiate at St. Rose Priory in Springfield, Kentucky, and a year later he made his simple profession as a Dominican in the same convent. His years of philosophical study were passed at St. Rose, after which he began his course in theology at St. Joseph's Priory in Somerset, Ohio. He was ordained to the priesthood in Somerset on June 29, 1905, by the Most Reverend James J. Hartley, Bishop of Columbus.

After an additional year of study at the recently-completed Dominican House of Studies, Washington, D. C., Father Maher returned to his native parish of St. Vincent Ferrer's in New York for ten years of ministration as a parish priest. While at St. Vincent's, he was a pioneer in Catholic youth work, organizing and directing the Dominican Lyceum. During this first decade of his priesthood, Father Maher acquired a reputation as an organizer and a preacher. In 1916 he was assigned to the Mission Band. As a parochial missionary, he preached in many parts of the East and Middle West, a work in which he was most successful and for which he was well-fitted. Wherever he labored, people liked him, and priests everywhere spoke of him in terms of high praise.

In 1924, Father Maher began an extended career as a parochial administrator when he was appointed pastor of St. Dominic's Church in Youngstown, Ohio. In 1927, he became pastor of Holy Rosary Church in Houston, Texas. After three years in Texas, he resumed his work on the Mission Band for two more years. Then Father Maher served two terms as prior of St. Catherine of Siena's Priory in New York from 1932 until 1938. His last pastorate was that of St. Thomas' Church in Cincinnati, Ohio, but failing health forced him to relinquish this post in 1940. Father Maher was assigned once more to St. Vincent Ferrer's in New York, where he remained until his death, continuing his parochial ministry and his preaching activity as

far as his health would permit. While stationed at St. Vincent's, he filled the role of assistant director of the Mission Band, an assignment which he still held at the time of his death. During the last few years of his life, he had been the confessor and spiritual director for the theological students at their summer villa. All regarded him as a splendid priest and religious, and nearly a half century of varied experience in the priesthood made him an admirable guide and a source of true inspiration for the young Dominicans on the threshold of their ordination.

In recognition of his long and fruitful years as a preacher throughout the vast reaches of St. Joseph's Province, Father Maher was awarded the distinctively Dominican degree of Preacher General by the Master General of the Order. This great honor which crowned his priestly life was conferred upon him in a special ceremony at St. Vincent Ferrer's Church on September 12, 1944.

On January 9, a Solemn Mass of Requiem was offered for Father Maher at St. Vincent Ferrer's Church in New York. The celebrant of the Funeral Mass was the Very Rev. W. D. Marrin, O.P., Prior of St. Vincent Ferrer's. The Very Rev. V. R. Burnell, O.P., P.G., Prior of St. Mary's in New Haven, Connecticut, was deacon, and the Very Rev. H. C. Boyd, O.P., P.G., Director of the Eastern Mission Band, was subdeacon. The eulogy was preached by the Very Rev. J. H. Healy, O.P., P.G. The Very Rev. T. S. McDermott, O.P., Provincial, was seated in the sanctuary. Over two hundred Dominicans from all parts of the country were gathered at the Mass to pay tribute to Father Maher's beloved memory.

Dominicana extends sympathy to the relatives and friends of Father Maher. *May he rest in peace.*



✠ THE VERY REVEREND JOSEPH ALBERT VINCI, O.P., P.G. ✠

Father Vinci passed away on February 6, 1952, at St. Michael's Hospital in Newark, New Jersey, at the age of fifty-two. He had been ill but a short time. Hospitalized a week before his death, he underwent a strenuous operation, but he survived the surgery only a few days. Rev. J. S. Kennedy, O.P., of St. Antoninus' Priory, where Father Vinci was assigned at the time of his death, administered the last sacraments.

A native of Rome, Italy, Father Vinci was born on May 4, 1899. He was raised in the parish attached to the venerable Church of St.

Paul-outside-the-Walls, one of the four major Roman basilicas. As a young man, he received the habit of the Friars Preachers on December 24, 1917, and on Christmas Day of the following year he made profession for the Province of Rome. He studied at the Dominican Houses of the Minerva and the Angelico, in Rome. On April 11, 1925, Father Vinci was ordained to the priesthood. After his ordination, he studied at Fiesole and Rome, becoming a Lector of Sacred Theology. Then Father Vinci began a career of preaching and teaching in various parts of central Italy. He was professor of Church History for about five years at the Studium of St. Thomas in Pistoia. He was also Subprior and Major Sacristan of the historic Convent of Santa Maria Novella in Florence. Father Vinci, even as a young priest, became a noted preacher in and about the Eternal City.

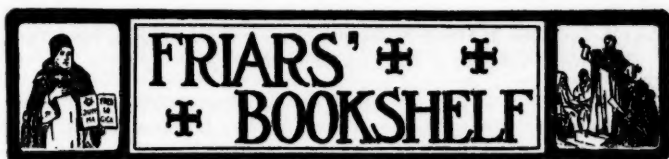
Father Vinci arrived in the United States on May 28, 1936, thus beginning sixteen years of service with the Eastern Mission Band of St. Joseph's Province. During his early years in the United States, he resided in many Dominican houses in the East—at St. Mary's in New Haven, Sacred Heart in Jersey City, St. Catherine of Siena's in New York, the Dominican House of Studies in Washington—but he spent most of the time at St. Antoninus' Priory in Newark, New Jersey. Father Vinci specialized in Italian missions, novenas, and retreats. He was a celebrated preacher in the Italian language, and he drew great crowds wherever he spoke. The priests in whose parishes he preached would mention spontaneously how much they admired his rhetorical gifts, and how successful his sermons were. Father Vinci was assiduously devoted to study; the Dominicans who lived with him tell how faithfully he read a portion of St. Thomas' *Summa Theologiae* every day of his life. In addition to his crowded schedule of sermons, Father Vinci found time to write a few books in his native tongue, including his *Divine Armory of the Rosary* published in 1949. He was a talented painter, and he spent much of the time when he was not actually engaged in missionary activity in pursuit of this favorite pastime. During the recent war, Father Vinci was much concerned for the welfare of his countrymen who were suffering so cruelly from the terrible ravages of war which devastated the Italian peninsula. He was responsible for the alleviation of much misery in his homeland as a result of the many packages of food and clothing which he gathered and sent for the relief of the stricken victims. He visited Italy for the last time in 1950, when he organized and led a band of Italians on a Pilgrimage to Rome for the Holy Year.

On May 23, 1946, the degree of Preacher General was conferred upon Father Vinci at a Solemn Mass of Thanksgiving sung in St.

Antoninus' Church in Newark. This title was bestowed at the request of his own Province of Rome. During his many years of preaching activity in the United States, Father Vinci remained affiliated with the Roman Province. He leaves a brother also a Dominican of the Province of Rome, Father Innocent Vinci, O.P., presently assigned to the Church of Santa Maria sopra Minerva in Rome.

On February 9, 1952, a Solemn Mass of Requiem was offered in St. Antoninus' Church in Newark. The following Fathers from St. Antoninus' Priory were the officers of the Mass: Rev. W. B. Sullivan, O.P., celebrant; Very Rev. T. D. Gilligan, O.P., P.G., deacon; Very Rev. M. Q. Goldrick, O.P., subdeacon. The Reverend Fathers H. H. McGinley, O.P., and J. A. Fleming, O.P.P., served as acolytes. The eulogist was the Rev. P. C. Perrotta, O.P., of Caldwell College. Present at the Mass were about thirty-five priests of the Archdiocese of Newark—mostly priests engaged in pastoral work among Italian Catholics in whose churches Father Vinci had preached. Interment was in the Dominican Fathers' plot in Holy Sepulchre Cemetery in Newark, where the Very Rev. M. Q. Goldrick, O.P., Subprior of St. Antoninus', conducted the ceremonies at the grave.

Dominicana extends sympathy to Father Vinci's brother, and to his other relatives and friends in Italy and the United States. *May he rest in peace.*



Effective Preaching. By Thomas V. Liske, S.T.D. New York, Macmillan Company, 1951, pp. 293. \$3.50.

Were the title of this book any other than *Effective Preaching* one might be inclined to pass it by as unsuitable reading. But it was a well-chosen title with a very pronounced emphasis on the word "effective." This book will prove to be most helpful, useful, and enlightening to all those who engage in public speaking, but especially to the young priest. For if the priest is to fulfill his office as the official teacher and dispenser of Divine Truth, his preaching must be convincing and effective. In a very clear and orderly fashion the author provides many practical suggestions to the priest which will enable him to acquire this effectiveness in preaching.

The one recurring thought which the author, Fr. Liske, wishes to impress upon the mind of the preacher is that communication of thought and ideas is the essential element of effective preaching. To facilitate this communication, the securing of the attention of the audience is most important. The preacher must establish initial contact and be able to sustain this contact throughout this sermon. The first part of the book, comprising seven chapters, offers numerous suggestions and techniques for this purpose.

The author then proceeds to devote two chapters to the instrument of speech, namely the voice. A well-modulated voice, being at the same time pleasant and distinct, is a great asset to the priest in preaching, and much of the success and effectiveness of a sermon depends on the preacher's voice.

The remaining chapters of the book concern the preacher's preparation and the sermon itself. Preparation has a unique value in preaching effectively, because preparation "is at least a practical guarantee of success in speaking."

The author, Fr. Liske, is well-qualified to have written this book, for he is professor of speech at Quigley Seminary in Chicago. His ideas are presented in a fine literary style, and here and there we encounter a touch of humor. Fr. Liske has done a great service in presenting his views on preaching, a service which will be most profitable to preachers desirous of improving their sermons. G.H.K.

Ethics A Textbook in Moral Philosophy. By Vernon J. Bourke. New York, Macmillan Company, 1951. pp. xii, 497. \$4.25.

This is the first in a set of textbooks inaugurated by the Macmillan Company under the title of the *Christian Wisdom Series*. They are to be commended for picking such an outstanding ethicist as Doctor Bourke for this work. He writes with a definite purpose in mind, attempting to give the students a pure Thomistic text. "It is no secret that most ethics texts in use in English and American Catholic colleges today are of mixed thomistic and Suarezian inspiration. . . . One cannot teach the philosophy of nature and the metaphysics of St. Thomas, then suddenly change to the ethics of Suarez, and expect an undergraduate class to understand the matter," (pp. v-vi). This is in direct fulfillment of the wish of Pope Leo XIII, that all youth should engage in the study of "the pure streams of wisdom which flow from the Angelic Doctor," (*Aeterni Patris*).

This book is divided into two parts aimed at a two semester course of three hours a week. The first section on *Moral Principles* contains eight chapters: The Nature of Ethics, The Purpose of Human Life, The Moral Act, Reason the Standard of Morality, Moral Laws and Ethics, Conscience and Moral Obligation, The Practical Syllogism, The Virtues and Moral Character.

The second part on *Ethical Problems* likewise has eight chapters: Problems within the Individual Agent, Right Action in regard to others, Justice and the Person of Others, Justice and Material Things, Man's Debt to God, Moral Problems of Societal Life, States of Life, The Supernatural Life. "What is new in Part Two is the return to St. Thomas' method of treating the problems of special morality under the divisions of the seven virtues. This results in a restoration of the obligations of prudence, temperance and fortitude to their proper place in company with the duties which come under justice. In the necessarily lengthy presentations of the problems of justice, emphasis is placed on the four kinds of justice distinguished by St. Thomas," (p. vii).

Doctor Bourke succeeds remarkably well. It would be superfluous to point out chapter by chapter the aptness of translation from the Latin, the succinct summaries of Aquinas' exposition of the many subordinated virtues, the clarity of examples, and above all, the excellence of doctrine. Of special value, however, is the chapter on the practical syllogism (pp. 222-255). Here the author shows in an eminent way the reasonableness of morality, and perhaps that, more than anything else today, needs accentuation.

There is one term to which exception can be taken. In chapter two the question is asked "Is there a *"natural"* ultimate end for man?" (pp. 30-35), to which a negative answer is given. The second question of the *Prima Secundae* is being discussed: "On those things in which the happiness of man consists?" Dr. Bourke substitutes the word 'natural' for "created." It is important to note that here St. Thomas is asking whether there is a "created" ultimate end for man. St. Thomas does not divide his article into natural and supernatural possibilities but rather he devotes seven articles to excluding any created object and one article to defining objective happiness as resting in an uncreated object.

Father Ramirez, O.P., in his long commentary on these first questions of moral theology, spends over eighty pages developing St. Thomas' proofs on the existence and nature of man's natural ultimate end. For in the first two questions of this part of the *Summa* he is treating formally of the natural ultimate end. After citing some documents that pertain to the Vatican Council and to a Provincial Council of Cologne (1860), he concludes that "from these, it is clear, the existence of some natural ultimate end . . . is not merely a philosophical truth but also a theological one; for these documents, although manifestly not definitions *ex cathedra*, are not in the least merely private and particular documents, but are rather *quasi official*. . . ." (*De Hominis Beatitudine*, Vol. I, pp. 281-282). The natural ultimate end of man would be the analogical knowledge of God naturally known in the next (natural) life. Granted that this natural end has given way to the supernatural end, nevertheless it is this natural end which specifies all of natural ethics. In this light we can see that his argument "if anything is supernatural, God is" is specious. It is certainly unfair to St. Thomas' positive, careful reasoning process. This is the only real defect in the book.

In contrast to this lack of precision, the first chapter on the nature of ethics stands in good stead. With skill the Doctor distinguishes the objects of ethics, showing its degree of certitude, its distinction from moral theology; and above all he avoids the errors of M. Maritain. Another outstanding feature of the first part is the excellent appendices containing remarkable translations of pertinent texts from all the works of St. Thomas. Excerpts from the *opuscula* and the *Ethics* abound. The quotation on page 48 concerning the essential act of perfect happiness needs careful explanation, however, because Aquinas opposes *formally* to *substantially* in saying that happiness is substantially in the intellect and formally in the will. This usage does not contradict the terminology of the *Summa* where happiness is *formally*

(substantially) in the intellect and the consequent delight of the will is as a *per se accident*. The switch of analogies might be a confusing snare for beginners.

Professors of ethics in our colleges should give this volume special consideration as a textbook. Its advantages are many. Seminarians using Latin manuals with a Suarezian bias would do well to use it as a supplementary text. In brief, it is a valuable contribution to putting right reason back into American morality. A.G.

Natural Theology—Metaphysics II. By Gerard Smith, S.J. New York, The Macmillan Company, 1951. pp. xvvi and 297. \$3.50.

This new text on natural theology, the second in the *Christian Wisdom Series*, is a well-written book. The author, who is head of the Philosophy Department at Marquette University, has a fine expository style and an excellent pedagogical technique. He uses both to good advantage in the present work.

More than half of the text is devoted to the five proofs for the existence of God, according to St. Thomas' doctrine. Following this comes a brief section on the name of God, in which the author employs a "flash-back" to cover all the entitative attributes in summary fashion. Then he treats successively God's knowledge, His will, and His virtually transitive action; the latter section is a detailed discussion of the philosophy of creation. The concluding part deals with the providence of God and its relation to the problem of evil.

With one exception, the first half of this book is excellent. Fr. Smith presupposes nothing in proving the existence of God; he lays solid foundations by explaining what knowledge is and what proof is, what things need to be proved, and the ways in which they can be proved. Then he studies each aspect of the problem of God's existence in light of this methodology, and finally explains in detail the five proofs drawn from St. Thomas. The one weak point is a twenty-five page digression on the subject of existentialism vs. essentialism. This is foreign to the text of St. Thomas and adds nothing to an understanding of the *quinque viae*.

Having laid a solid foundation for the development of a Thomistic treatment of the entitative and operative attributes of God, the author does a surprising thing. Perhaps in the interest of his particular pedagogical approach, he abandons St. Thomas' order of presentation and jumps to the problem of how God is named. From the first name, "He Who is," he establishes the primacy of existentialism and thus deduces all the divine attributes from the formula: *ipsum esse*

subsistens. How the act of existing, stripped of all reference to essentialism, can be productive of knowledge of these attributes in his readers, is a point that the author seems to have overlooked.

The treatment of the operative attributes is brief but satisfactory, considering the probable course limitations envisaged by the author. There is one omission that is glaring, however, and this is the traditional Thomistic doctrine on physical premotion in the divine causality of human acts. Fr. Smith relegates to a brief appendix the dispute between Molina and Banez on this subject. He defends the Molinist teaching, and the editors have added a note in defense of Banez. This is definitely a compromise, and not a very satisfactory one at that. However, it need not militate against the use of this book in introductory courses where the primary emphasis is on an understanding of the proofs for God's existence. A.W.

Bernadine Realino *Renaissance Man*. By Francis Sweeney, S.J. New York, The Macmillan Company, 1951. pp. 173. \$2.75.

On June 22, 1947, Bernadine Realino was enrolled in the litany of Jesuit saints. Bernadine was to the sixteenth century what the Curé D'Ars was to the nineteenth. His priestly life was not exercised so much from the pulpit as from the confessional; he was never to be seen in the classroom, but rather in the prison cell and sickroom. As a Jesuit saint, he is unique inasmuch as he is the first Jesuit *operarius*, a name applied to those members of the Society who devote themselves to parish work, to be canonized.

Previous to his entrance into the religious life, a step demanding great sacrifice, Bernadine studied medicine and law, being gifted with rare intelligence. Shortly after his ordination he was assigned to the southern Italian city of Lecce where he was to labor for forty-two years, founding a church and college while continually administering to the spiritual needs of the inhabitants. It is by looking through the screen of the confessional that one can best see St. Bernadine Realino. In the words of the author, "his mission was not to the multitudes but to a multitude of individuals."

That Father Sweeney is a poet, a factor which ideally shows up in his writing, more than qualified him to write this biography of one who was also a poet. Furthermore, the author's easygoing familiarity with all the towering figures of the Counter Reformation enabled him to give the proper perspective to St. Bernadine as a *Renaissance Man*.

J.F.

Isaias. By Dom Hubert Van Zeller, O.S.B. Westminster, Md., Newman Bookshop, 1951. pp. xii, 123. Cloth \$2.25; paper \$1.25.

Daniel. By Dom Hubert Van Zeller, O.S.B. Westminster, Md., Newman Bookshop, 1951. pp. xvi, 232. Cloth \$2.75; paper \$1.50.

There are some who hold that never have men been so evil as they are nowadays. There are also some who hold that a book about the Bible which is not written by a Scripture authority is not worth reading, for it will be full of errors and will only mislead the ordinary reader. Both of these schools will find themselves contradicted by Dom Hubert's *Isaias*.

In the first place, Dom Hubert brings out quite clearly that the sin of the Jews of *Isaias*' time is much the same as our own sin—lack of faith in God's Providence. Though he does not mention the parallel, it seems to this reviewer that the message of Our Lady at Fatima was very similar to *Isaias*' theme: *amend your lives, have faith in God, and leave the rest to Him*. God proved it for *Isaias* by the miracle of the decimation of the Assyrian army, just as He proved it for Mary by the countless miracles of the Rosary, from the victory at Lepanto to the advent of peace in 1918. The Jews reaped the fruits of their neglect of the warnings by being led into subjection and captivity, just as we are reaping World War III. Although this particular parallel is not mentioned by Dom Hubert, many other excellent analogies are, and it is for this reason that *Isaias* can easily be recommended, even as an aid to meditation. For, as he says (p. 39), he picks out the best passages from the prophet, and delivers little sermons of his own. The Old Testament does have great value for Catholics, and this book proves it.

As for the second objection, Dom Hubert admits that he is no scripture scholar, and the fact that he refrains from exegesis is an indication. Any book on *Isaias* aims at helping the reader understand the Sacred Book itself. Some such books, written by recognized authorities, tend to bring in so many points about minor problems that the ordinary reader is only confused and disappointed. But Dom Hubert, with only 123 pages on the whole 66 chapters, actually makes it very easy to take up the Book of *Isaias* and follow it along intelligibly. He divides the work historically, and then gives the historical background for the various prophecies and threats. In short, it is an excellent "companion" to the Book of *Isaias*.

What has been said in praise of *Isaias* may be applied also to Dom Hubert's later work, *Daniel*. He has made it possible to take up the Sacred Text and read it quite intelligibly. He makes frequent digres-

sions and applications to the spiritual life; he supplies details from other sources to fill in the gaps, and quite often proceeds on his own imagination. Such a course might at first seem rather arbitrary, but he does not do it except where the scriptural authorities are silent. A book should be judged only in the light of the author's intention; and since Dom Hubert has aimed at making the Book of Daniel easier for the average reader to understand, we may say that he has done a wonderful job.

Of the fourteen chapters which make up the Book of Daniel as we have it today, Dom Hubert has undertaken to explain only the first six, and the fourteenth. The seventh to the twelfth are concerned with prophecies (which would require a thorough exegesis), and the story of Susanna (ch. 13) explains itself.

Both of these books are reprints of the original works, which appeared about eleven years ago. A future edition might be enhanced by the addition of a map or two to aid in the location of the various kingdoms and cities. Also a preface or appendix on the office of prophet in Old Testament history; for the office of prophet is inseparably connected with the history of Israel. Dom Hubert hints at this (*Isaias*, pp. 46, 84), but it is not enough. St. Thomas has some very worthwhile things to say about prophecy in the *Summa* (II-II, qq. 171-174) and *De Veritate* (q. 12).

It should be noted that most of the works mentioned in the bibliographies are by non-Catholics, and as such are *ipso facto* on the Index. These works give exegesis of the text, which Dom Hubert has not even attempted.

M.J.D.

Ancient Christian Writers. Treatises On Marriage and Remarriage. By

Tertullian. Translation by William P. Le Saint, S.J. Westminster, Maryland, The Newman Press, 1951. pp. vii, 196. \$3.00.

This is the thirteenth in the hundred-volume series of the Ancient Christian Writers in translation.

Prior to a discussion of this work it is well to note that Tertullian is not a Father of the Church, for he neither excelled in orthodoxy of doctrine nor did he receive the complete approbation of the Church. However, since he was a Catholic for some time, he is numbered among the ancient Christian writers. Tertullian fell into the heresy of Montanism which, among other false doctrines, taught that remarriage was sinful. Since this is not the teaching of the Church, the study of his treatises on marriage is of great moment in any consideration of Tertullian the Catholic and Tertullian the Montanist.

In the Introduction of this present volume, the translator, Father Le Saint, quickly points out that the three treatises: *To His Wife*, *An Exhortation to Chastity*, and *Monogamy* were written at various stages of the author's life, ranging from Catholicism to complete Montanism.

To His Wife was written while Tertullian was a Catholic. To be sure, not all that it contains is Catholic teaching, but for the most part he does not go contrary to Catholic doctrine. He exhorts his wife not to remarry should he pre-decease her. This exhortation was in keeping with the mind of the ancient Church which did not forbid, but likewise did not encourage remarriage. If she should remarry, he begs her to marry in the Holy Spirit, i.e., to be wed to a Catholic in the Church. This, of course, is as true of the Church's teaching today as it was in Tertullian's time.

Rigorism, which makes its presence felt in the first treatise and which eventually was to lead him away from the true Fold, becomes more apparent in *An Exhortation to Chastity*. Tertullian is now torn between the bonds of the true Faith and the heresy of Montanism. While he does not attack the teaching of the Church, he now leans to Montanism and its authorities for the confirmation of his teaching.

By the time he comes to write *Monogamy*, his break with the Church is complete and he is truly a convert to Montanism. He makes use of all his fiery zeal to establish the truths of Montanism. Second marriage, and perhaps even first marriage, now become sinful and adulterous. To strengthen his position, he appeals to Sacred Scripture, especially St. Paul; but in his efforts to conform Scripture to his doctrine, rather than the other way round, he presents a false exegesis of the Sacred Writings.

All this and much more, Father Le Saint indicates in the Introduction, the value of which cannot be underestimated. It is mainly in this prelude to the translations that he sets down the true teaching of the Church and exposes the falsities and errors of Tertullian and Montanism. Explanations of difficult phrases and sentences as well as of misinterpretations of Scripture are amply and sufficiently treated in the notes.

Father Le Saint is to be highly commended for his translation. Even though Tertullian is reputed to be very difficult to read, this work runs smoothly and, if thoughtfully read, exposes the mind of Tertullian.

The overall value of this volume as well as the translations of the other heretics or schismatics is adequately deduced from the following declaration of the great Saint Jerome: "I think Origen ought at times

to be read for his learning, in the same manner that we treat Tertullian, Arnobius, etc. . . . and a number of ecclesiastical writers of both Greek and Latin; we should choose out the good in them and shun what is contrary." (62nd *Epistola ad Tranquillinum*.) All in all, another giant step forward has been taken in the interest of patristic literature for the English-speaking world by this translation of Tertullian, first a convert to the Faith and later an apostate, the victim of the Montanist heresy. J.J.

Humility. By Father Canice, O.F.M.Cap. Westminster, Md., Newman Press, 1951. pp. 93. \$1.75.

This little book is put down with the tremendous realization that heaven is peopled only with the humble while the arena of hell rocks with the screams of the proud; for the Lord hears the humble and resists the proud. Father Canice, in masterly fashion, presents an illuminating treatise on the virtue of humility. In treating this absolutely necessary, yet often misunderstood, virtue, he proceeds in a truly scientific manner. He defines and divides, illustrates and explains; yet the work is free from complexities and holds the reader's attention while presenting the very food of life. The work is divided into five chapters. The first serves as an introduction in which Father Canice, illustrating the parables concerned with humility, bases his treatment on the solid foundation of the words of Christ. The following chapters expose the true nature of humility, its necessity, the reasons for it, and the means of acquiring it. Various notions of humility are examined with a view to arriving at what is held in common. In order to arrive at this the author looks to those whose humility has been canonized by Holy Mother Church. He first considers the definition of Saint Thomas and then those of Saint Bernard and Saint Bonaventure. Seeing that they all agree on essentials, the main points are singled out for consideration—knowledge of self, reverence for God, self depreciation, our nothingness, and our complete dependence on God. Each one of these points is clearly explained and illustrated with the *Summa Theologica* and other works of Saint Thomas serving as his main source of proof. Father Canice shows a deep understanding of and appreciation for the works of the Angelic Doctor.

Humility bespeaks littleness and simplicity. This little book about humility is written in a simple style. After clearly presenting the nature of humility and what it is not, Father Canice in a very moving and meditative manner pictures for us the humility of Our Lord and

Saviour Jesus Christ in the crib, on the cross, and in the tabernacle. The book is replete with pertinent scriptural quotations serving as the source of divine authority.

We highly recommend this little book to be thoughtfully read by all those who are following Him Who is meek and humble of heart along the road to a deeper spiritual life. We recommend this little book to all who are seeking the kingdom of God—for, "God resisteth the proud but to the humble he giveth grace" (Jos. 4: 6; 1 Pet. 5: 5.)—and it is a terrible thing to be resisted by the Lord. C.A.F.

The Progress of the Liturgy. By Dom Olivier Rousseau, O.S.B. Transl. by the Benedictines of Westminster Priory, Vancouver, British Columbia. Westminster, Md., The Newman Press, 1951. pp. 208. \$2.75.

The Benedictines of Westminster Priory have made a minor contribution to liturgical literature in English with their translation of Dom Olivier Rousseau's *The Progress of the Liturgy*. The work is historical, tracing the evolution of what is called the Liturgical Movement from its germination at the beginning of the nineteenth century until the time of its full flowering under Blessed Pius X. All the great names—overwhelmingly Benedictine—associated with the liturgical revival plod through the pages in a ponderous procession, and a valiant attempt is made to analyze the ideas which moved these celebrated figures to action. Father Rousseau writes a heavily Gallo-centric narrative, the efforts of a few of the other European countries being thrown in like so many planetary satellites. Now it is unquestionably true that the French were the spearhead and moving force behind the liturgical regeneration which came about in the last century, but the facts will have to be administered in more palatable doses to the American reader who, it can hardly be presumed, is confirmed in his adulation of all things done by "the Eldest Daughter of the Church." There are some books so nationalistic in concept and tone that any attempt to translate them is bound to meet with complete unsuccess. Added, in obvious deference to Americans, is an appendix on Bishop England and the Missal in English, taken from an article by Msgr. John K. Ryan which appeared in 1936 in the *American Ecclesiastical Review*.

It is difficult to determine whether the unattractive characteristics of the book are the fault of the original author or of the translators; it seems impossible, however, to let the translators escape without the burden of the blame either for unduly bothering to translate a poor

book, or for making a weary translation of a work deserving better treatment. The chapters are copiously laden with very valuable information about important men and their work on behalf of the Church which was so sorely beset by heterodox influences from within and without her ranks, but the presentation is so haggard that only the most ardent liturgical *enragé* could survive the ordeal for more than a few pages. If any potential reader is in hopes of finding a competent account of modern progress in the liturgy, we bid him carry on his quest.

L.K.

Saint Benedict and His Times. By Ildephonse Cardinal Schuster, O.S.B., Archbishop of Milan. Translated by Gregory J. Roettger, O.S.B. With a preface by Rt. Rev. Alcuin Deutsch, O.S.B. St. Louis, B. Herder, 1951. pp. 392. \$6.00.

The difficulty involved in writing the life of St. Benedict is pretty commonly recognized. Civilization owes to him and to his sons an enormous debt, but of the Patriarch himself we know precious little. Père Lagrange steadfastly refused all his life to write a "life" of Christ. He believed it was impossible in the face of the meager knowledge we possess of Christ's life among men. Yet the biographer of Our Saviour has vastly more to work with than the biographer of St. Benedict. Excepting the Rule itself, which indirectly testifies to the character of the man who wrote it, all we know of the life of Benedict for certain is what we read in the pious account of the miracles of St. Benedict which Pope Gregory the Great wrote for the edification of the faithful of the sixth century. His Eminence, Cardinal Schuster argues that this document is entirely worthy of our trust; that St. Gregory was a reliable chronicler. The circumstance, nevertheless, of this vacuum with regard to the chronological ordering of Benedict's life puts the biographer at an immediate disadvantage. He is forced by the nature of the case to write what is more a history of his subject than a biography; a history, moreover, which must rely on deduction and arguments *a pari* more than on objective evidence.

All this can be said of any biography of St. Benedict. Within these limits, therefore, Cardinal Schuster has done a competent job of weaving in St. Gregory's account of the miracles of Benedict with the historical, juridical and literary background of the age. The method is one of exegesis of the account of St. Gregory. Whether St. Gregory's document will suffer all that the author reads into it is open to question. The reader will probably be distressed by the frequency of

the word "perhaps" and the general tentativeness of all that is written concerning St. Benedict. There is no help for it, and no apology under the circumstances need be made for the author. The reader, by the time he is done, will have an excellent picture of the Italy of Benedict's day, both the ecclesiastical and political Italy, in that age of turmoil and brutality attending the barbarian invasions. And if it sometimes seems that this Benedict moves, a creature of make-believe, through a very factual background, it is our loss.

Over many chapters of this book the musty smell of the archives hangs heavy, too heavy. Moreover, the reader will early recognize that the author's principle of selection is a most elastic one. The only justification for much of the material is that it will in some oblique way illuminate either the saint or his work or the milieu in which he worked. In principle, this is a valid procedure; but in practice it does not stand up. That Damasus wrote inscriptions on the tombs of his sister and his mother has no relation to Benedict and Scholastica; and if Gregory also wrote a *Regula Pastoralis*, so what?

Scholarly research is evident on every page, the publisher assures us; too much so, I venture to say. St. Benedict never gets a chance to come to life, for all the Latin footnotes. The book is, therefore, better history than biography, better in its treatment of *his Times* than of *Benedict*.
P.M.G.

The Nature of Law. By Thomas E. Davitt, S.J. St. Louis, B. Herder Book Co., 1951. pp. 274. \$4.00.

Father Davitt's work is a survey of the nature of law as it was understood by the great scholastic representatives of the voluntaristic and the intellectualistic schools. In order to prevent his book from becoming too heavy, he has written in an essay-style and yet has avoided over-simplification. This has been accomplished by incorporating pertinent texts into the exposition itself. There is an excellent index and a good bibliography.

In his presentation of the school that upholds the primacy of the will in the concept of law he has chosen Henry of Ghent, Scotus, Ockham, Biel, De Castro and Suarez. The proponents of the primacy of the intellect are St. Albert, St. Thomas, Cajetan, Soto, Medina, and St. Robert Bellarmine. Father Davitt's method with each author follows the same general outline. First, the author's psychology with special emphasis on the act of command is explained and then Father Davitt shows the consequence of this philosophy on the author's concept of law. Some knowledge of psychology is presumed in the reader,

for only principles can be given in such brief, concise paragraphs. In particular, Father Davitt's chapter on St. Thomas is a delight to the mind. For he has spotlighted the relation between St. Thomas' psychology and his concept of law with an economy of words and simplicity of style that might well be imitated by textbooks.

In addition to the summary of each author's doctrine on law, Father Davitt has added an interesting corollary of his own, namely, what was each author's opinion of mere penal law. This adds an entirely new vigor to his book and removes it from the list of the common philosophical books published each year. For Father Davitt has entered a two-fold controversy that is connected with the problems of purely penal law: "Is there such a thing as a purely penal law and who said there is?" In regards to the latter half of this question, Father Davitt definitely places St. Thomas, Soto, Medina, and St. Robert Bellarmine as opponents of the theory of purely penal law. Nevertheless, all of these men, except Soto, are claimed by the other side as being in favor of this theory. It seems then that a proof from authority in this matter is out of the question because of the different interpretations of texts.

Father Davitt's best argument, therefore, is an *a priori* proof from law itself. And he shows that Thomists who hold that law is an objective reality based on reason, not on the will of the law maker, cannot hold the theory of purely penal law, for this concept is based on the arbitrary will of the legislator. Some Thomists, such as the late Archbishop Gillet, have seen this contradiction. Yet we find Fathers Fanfani, Prümmer and Merkelbach adhering to the theory of merely penal law in their manuals. But it seems that Fathers Prümmer and Merkelbach accept the theory rather than prove it, thereby agreeing with the more common opinion rather than insisting on it. Father Fanfani favors the opinion of Bishop Lugo. But Bishop Lugo's argument is voluntaristic. The answer may be that these writers have fallen into the snare ever waiting for moral theologians: to stress the practical to the detriment of the speculative. The accidental form and the promulgation of the law is due to the legislator. But the law that the legislator issues is an ordination of reason made for the common good. And from this relation to the common good it receives its binding force or power. Therefore, any true law is an objective reality whose essence is beyond the legislator's will. The whole subjective notion found in purely penal law leads only to anarchy in any form of society. Father Merkelbach recognizes this result, stating that the theory of purely penal law is not to be preached in public.

Here specifically is the value of Father Davitt's book: the principles enunciated should be preached publicly in order to restore to law the prestige it has lost through a subjective interpretation. This book can become the source of a reaction demanding that morality and citizenship be reunited in public life. C.B.

The Theology of the Mystical Body. By Emile Mersch, S.J. Translated by Cyril Vollert, S.J. St. Louis, B. Herder Co., 1951. pp. xviii, 663. \$7.50.

To do justice by way of criticism (in the neutral sense of the word) to Father Mersch's monumental work requires at least a fairly lengthy essay, while a mere review such as circumstances here permit, must of necessity confine itself to general conclusions.

Father Mersch dedicated the intellectual efforts of a life-time to a thoroughly extensive and profound study of the doctrine of Christ's Mystical Body. The present book is a sequel to a previous work, which showed how Sacred Scripture, the Fathers, and later theological tradition explain the nature of the Mystical Body. In this later volume the doctrine is treated, as it were, speculatively, but always based on the tremendous labors of a positive character which went into the earlier work.

The Theology of the Mystical Body is divided into five Books. Book One serves as a theological and philosophical Introduction wherein the foundations for Mersch's long argument are laid. This is really a brilliant lesson in theological methodology by a true master. Mersch sets out to reach an understanding of the supernatural truth of the Mystical Body by its vital connection with other revealed truths. Theology as a true science demands and achieves unity: unity in the supreme formal object of its contemplation. This unity, according to Mersch, may be found in the Whole Christ, which is the author's conception of the Mystical Body. Unfortunately, although he makes a concerted effort, the author does not succeed here in convincing us that his theory is not opposed to the solid and manifest teaching of the Angelic Doctor. His distinction between a formal, interior and a supreme, material object is hardly understandable; nor can Mersch substantiate it by the authority or thought of St. Thomas. Whether or not this initial defect vitiates the entire thesis of the author would be extremely difficult to say; certainly it does not cancel the lofty speculation and deep penetration which pervade the rest of the work.

Book Two studies the Coming of Christ, its preparation in the

primeval Creation, its explicit occasion in Original Sin, and the person through and in whom, on earth, it was accomplished, Our Blessed Lady. Again, Mersch departs from the Thomistic school (and that of most of the greatest Fathers) by postulating an Incarnation, even without the defection of Adam. In the chapter on Original Sin Mersch evidences remarkable familiarity with almost all of the chief theological works of St. Thomas, as well as a keen desire to explain the commonly received notion of transmission by way of incorporation in nature by means of the superior incorporation of all mankind in supernature, in Christ, Head of the Mystical Body. Here, however, he makes the terrible and basic error of speaking of Original Sin in Adam's descendants (merely) as the "privation of grace;" and, in context, in the sense in which the human nature itself, apart from any elevation by God, is *not possessed of grace*. Assuredly, this is not the sense in which Catholic doctrine proposes Original Sin—or the lack of grace which it essentially entails. This inheritance from our first parents is a true, positive sin; a habit in sense of an habitual disposition, really residing in and defiling the soul of the unbaptized! On the other hand, it is gratifying to find in the very next chapter an unequivocal statement of the pre-eminence of Mary's Divine Maternity among her graces and prerogatives.

Book Three comprises a prolonged and richly rewarding study of Christology in relation to the Mystical Body. There is a strange and inexplicable touch of psychological anthropomorphism in the statement that "man . . . naturally conceives of things as having some resemblance to persons . . . he conceives of persons as having the characteristic of things etc." (p. 235). Apart from this and other arresting expressions, Mersch has unfortunately attempted to reconcile the Thomistic and Scotistic positions on the sole revealed motive of the Incarnation thus leaving the reader to suspect his avowed fidelity to St. Thomas' theology. Such suspicion would, however, find little foundation throughout the rest of this magnificent tract on the requisites and nature of the Redemption.

Mersch rises to sublime heights in Book Four on the Blessed Trinity which abounds in *Scriptural*, Patristic, and Thomistic texts. Here, as in the preceding Book, a number of difficult, speculative questions are embodied in clear, warm language, no less inspiring than illuminating. Finally, in almost two hundred pages, Father Mersch outlines in ordered, careful fashion our supernatural life in Christ as members of His Mystical Body. As the translator has noted, the author favors the view (which may no longer be proposed by Catholic teachers since the appearance of Pius XII's *Mystici Corporis Christi*)

that the soul of the Mystical Body is sanctifying grace. However, he does qualify this by insisting that his preference "does not imply a denial that the Holy Spirit is the soul of the Church." Other statements must also be clarified in the light of the encyclical, such as: "The mystical body represents the assemblage of those who live or ought to live in Christ," and especially: "'mystical body' connotes the entire multitude of those who live the life of Christ . . . whereas the word 'church' represents the society of the baptized faithful as organized under their lawful pastors."

The Theology of the Mystical Body must be reckoned among the half dozen or so most important works of our century. Some are already speaking of its noble author as the "Doctor of the Mystical Body" (with all due reverence for the living magisterium of the Church, of course). One is, certainly, far the wiser and the more inspired in a truly and deeply Catholic sense for having read this masterpiece of theological wisdom. The citations of points of divergence or puzzlement throughout this review is not at all meant to detract from our wholehearted approval and admiration of the Belgian Jesuit's splendid work. Father Cyril Vollert, a veteran translator of outstanding theological treatises as well as an eminent contemporary writer in his own right, has again given evidence of his mastery of a laborious and, in a large measure, unrewarding art. J.P.R.

The Philosophy of Communism. By Giorgio LaPira and others. New York, Fordham University Press—Declan X. McMullen Co.,—1951. pp. x, 308. \$5.00.

This book is a symposium, comprising twenty-three papers read at a series of meetings held by the Pontifical Academy of St. Thomas in Rome. The authors are well-qualified experts, each distinguished by noteworthy contributions in his special field. Thus the first article is by Signore Giorgio LaPira, the present mayor of the city of Florence, an outstanding leader in Italian Catholic Action. Other contributors include Fathers Charles Boyer, S.J., Gustav Gundlach, S.J., Gustav Wetter, S.J., Cornelio Fabro, C.P.S., Igino Giordani, Gabriele Roschini, O.S.M., and the Dominicans, Garrigou-Lagrange, Eugenio Toccacfondi, and Felix Morlion. The mere citation of names as justly renowned as these is sufficient indication of the book's high excellence.

The subject under discussion is Marxist ideology, its fundamental principles and its logical consequences. The accent is on clear exposition and profound analysis, rather than demagogic denunciation

and self-righteous disdain. The all-embracing commitments of Communism are studied in their universal sweep: theology, morals, sociology, politics and law, economics, spiritual values, and practical repercussions. The passion and prejudice, rhetoric and vilification characteristic of so many of our senatorial and congressional "Red-baiters" is refreshingly absent. It is overwhelmingly evident that Communism is, first and foremost, a theological problem: the seeds of communistic aggression lie buried in a completely defined *Weltanschauung* from which it derives its evil vitality and relentless direction. There is no doubt that, were Communism to present itself to the people, particularly to Christian people, solely under the guise of "theory," far from attracting, it would repel the masses. There is something unmistakably repellent about the Communist "theory." Hence "the particular care with which, up to the present time, Communist leaders in the West have hidden from Christian peoples the theoretical aspects of their Marxist credo" (Paper No. 8, *The Best Argument Against Communism*, p. 112).

Three of these fine papers have been contributed by Dominicans. In *The Subordination of the State to the Perfection of Man According to St. Thomas Aquinas* Father Garrigou-Lagrange traces the tortuous descent of extreme individualism from Kant to its violent demise under the reactionary attack of Hegel-Marx-Engels. The solution of the problem is then presented philosophically and theologically by a thorough examination of the dignity of the individual man and the nature of the temporal common good. Perhaps present-day Thomists will not all recognize in Garrigou's argument the total authentic Thomistic position, but this divergence "within the family" should not distract or confuse the average reader. In a particularly lucid paper entitled *Spiritual Values and the Economic Factor* Father Toccafondi outlines the pitfalls in philosophical concepts of the social question, defines the meaning of factor and values, considers the history of the use of the alleged dialectical factor, and concludes with an unqualified reaffirmation of the primacy of spiritual over economic values. Father Morlion gives us an unusually enlightening glimpse of *The Psychological Complex of Communism*. These Communists, we must never forget, are fellow-human beings, men like ourselves. Hence the validity and utility of approaching Communism by observation of the complex of ideas, laden with emotions, which move the masses to action and which constitute the *social* and *political* phenomenon of Communism. By a skillful manipulation of observation, judgment and analysis, and coördination into a central theme, the author has made an admirable effort towards reintroducing, by way

of social realism, the social conclusions of the perennial philosophy which alone can effectively replace the myths of collectivist Utopians.

Beyond any doubt, the very real and menacing presence of Communism in Italy has stimulated and, we might say, inspired these writers to an extraordinarily comprehensive, accurate, and telling study of the theory and practice of this ideology abroad today in living men and nations. Every crack and strain in the fantastic Communist superstructure has been exposed and shattered. This book richly deserves wide-spread attention; it is unsurpassed in its field. We must also congratulate the translator(s) whose name does not appear in the present volume, but who has done a magnificent job. J.P.R.

A History of The United States of America. By Aaron I. Abell, Bernard J. Fleming, A. Paul Levack, Thomas T. McAvoy, C.S.C., and Lawrence J. Mannon. New York, Fordham University Press. 1951. pp. 652. \$7.50.

If, prior to publication, there existed any doubt as to the validity of the publishers' claims regarding the monumental character of this work, a mere cursory examination of the finished product should suffice to dispel it. This handsome volume, the result of a half decade of expert labor by five outstanding Catholic historians, is the ideal answer to a need long felt in Catholic historical circles, for a one volume *Catholic* history of our nation, based on sound scholarship. Too often the average Catholic student of American history at high school or even college level must rely on sources, which, though sound in themselves, treat their subject on merely political, economic and cultural planes, giving little or no attention to the religious and moral factors involved in the country's formation. The remedy for this situation is a text such as this. Not that it is a religious history of America—the actual treatment of ecclesiastical affairs occupies a very small percentage of the text. On the contrary, its factual presentation of the story of our nation is much the same as that of other volumes. Its points of departure from non-Catholic works are: 1) its evaluation of the many aspects of our history in the light of Catholic principles, and 2) its inclusion of a detailed treatment of religious personages, events and trends, both Catholic and non-Catholic, together with an estimate of their influence on contemporary and subsequent history.

The work itself is divided into six parts, beginning with the colonial background and continuing the story of America down to the MacArthur controversy. To attempt an evaluation of each section

would be superfluous; a glance at the list of authors is an assurance in itself of an accurate and readable text.

However, if one or two particular observations be made, it might be said that the treatment of the Revolution is excellent. A very objective account, while not detracting in the least from the idealism of our Founding Fathers, includes also a delineation of the very practical economic, political and even radical elements which influenced them in their decision to break with Britain. On the contrary, the account of the post-World War II years leaves much to be desired. Too little is said of the basic issues which have caused the rift between the West and Russia. Too much is passed over regarding the tragic comedy of bungling and betrayals at Yalta, Potsdam and in the China issue. The statement: "In refusing actively to intervene against the advancing Communists, the United States was prompted mainly by her ancient policy of respect for the independence and territorial integrity of the Chinese people" (p. 627, col. 1) strikes this reviewer as being incredibly naive. However, perhaps the authors are trying to be as objective as possible — an ideal very difficult of attainment when dealing with current history.

As for the book itself, it is a large, oversize volume. The pages are arranged in double columns for easy reading and reference, with more than 100 illustrations and maps as an aid to an understanding of the text.

This is a volume to be profitably used by every Catholic. In the home, school and parish library it will be an ideal reference work. The teacher will find it extremely helpful in enabling him to present a Catholic view of our history and show the influence of our Faith on the development of America.

K.C.

Essay on Human Love. By Jean Guittou. New York, Philosophical Library, 1951. pp. xi, 243. \$4.50.

This is not a book which one may merely read; one must study it. One must wrestle with the thought of the author, not in the sense that it is vague or obscure, but that it is so profound. This book bears a message vital to modern society. It deals with a crucial problem: the relation of human love to human life, seeking to sound the relation between love and sex, and to align both with the purposes of life. Marked by a deep reverence for his subject and a fine sense of expression, the author never descends to the spectacular, nor attempts to exploit the realistic aspects of his subject.

He is a Catholic philosopher, and in this rôle intends to show the harmony between the Christian ethics and the aspirations of human nature. He acquits himself of this task admirably.

The book is divided into three general sections: the Mystery of Love; Love's Development; and the Significance of Sex.

The first section deals with the efforts of man through the medium of language to explain love. The way of the lover is contrasted with the way of the scientific observer. The difficulties of both positions are apparent. The lover dwells so much in the exaltation of love that he fails to sound the depths of the nature of love. The scientific observer is so interested in his analytical study of love that he tends to forget, be he biologist, psychologist, or moralist, the reaction of love on those who love. M. Guillon is irked, with some justice, perhaps, at the strictures made by clerical moralists whom he believes are far too analytical in their consideration of human love and seem to consider it more in its excesses than in its manifestation of man's desire to break out of solitude. Nonetheless, he is extreme in his criticism, giving us to believe that for the Christian moralists everything is either white or all black, which emphatically is not their position. True enough, the conflict between flesh and spirit which is latent in humanity was sharpened by Judaism; but it was profoundly accentuated by Christianity. This was inevitable, for Christ desired the integral perfection of man and such could be accomplished only by the subordination of the flesh to the spirit, by His introduction, as it were, of a new dimension to being, that of grace.

The second section deals with the various facets of human love. In man, sex and love are dissociated by nature, yet closely aligned. We can seek the one without the other. Nature prepares for the proper exercise of sex by a gradual unfolding of knowledge, an initiation, coupled with an instinctive modesty, which latter plays a tremendous psychological rôle in human development. Man's hunger for love is his hunger for completion, for complementation. "The mechanism of love involves two "hallucinations," each of which has an advantageous effect; by means of the first we project the image of that which we lack upon another person; by the second we ourselves receive the image of our possible perfection enabling us to surpass ourselves and fulfill ourselves at our best. The first mechanism frees, the second uplifts us." It is these "hallucinations" or ideals which infidelity destroys.

Generation is necessary in marriage, for the love of the part-

ners becomes incarnate in the new being which is the fruit of love, itself being the union of the lives of these two beings. Man and woman play different rôles in their psychological complementation of one another. In this psychological unity which love brings, love deepens and passes from the initial attraction on the sense level to a more permanent basis in the complacency of will and spirit, and finds its perfect expression in sacrifice for the one loved.

Thus, in virginity, love is present in its purest form. It is the unconditional gift, the oblation of the self, to God which renders virginity possible, and it is love alone which gives this victory over love. Virginity is not a repression so much as a sublimation of love. For "the best use that can be made of a good is to renounce it for a higher good, not indeed through scorn for that first good, but in order the more to reverence its essence."

The third section deals with a problem which has troubled many minds. Why has nature been linked with sexuality? Why did God imbed a spiritual being in a material body, and make his mode of generation like that of the brutes? There must have been some profound purpose, rooted in human nature, which the Creator intended to achieve.

When an individual derives from two parents, the one male, the other female, he thus possesses two different heredities. As this is repeated in each generation, "the potentialities which are in the species, and, in some manner, materialized in the chromosomes, will then group themselves in every possible combination and at the same time be capable of mutual compensation. The two fundamental needs of life, the permanence of the type and the variability of individuals, will thus be better assured; above all new, original, and creative combinations, like the highest prizes in a lottery, have the chance of being drawn."

"Since the supreme intention of nature is, as Elohim pronounced on the sixth day, 'to make man,' then the history of animal sexuality, from the infusoria to the anthropomorphous creatures, enables us to perceive the preparations, at first remote, then more near and immediate, for that human sexuality in which alone their reality consists."

That is why any effort to destroy sex in man, to minimize or exaggerate its rôle in human life, ultimately tends to destroy man. Nonetheless, such is the effect of the primordial sin, that the tension between sex and the totality of man's responses to life must be regulated by reason through morals. The grave

danger, however, is that the State, become more and more imbued with the secularist concept of man, may strive to put into practice the extreme views of eugenics, by a thoroughgoing scientific breeding of its citizens, in which neither sex nor love will have a part. This is the tendency of our times.

In brief, the book is a warmly human examination by an erudite theologian and philosopher written within the framework of Catholic Christian orthodoxy on a crucial point of modern living.

R.F.C.

Philosophical Problems of Mathematics. By Bruno von Freytag gen. Loringhoff. Translated from the German by Amethe Countess von Zeppelin. New York, Philosophical Library, 1951. pp. 88. \$2.75.

This small book contains three essays on the philosophy of mathematics, successively entitled: *Philosophy and Mathematics*, "Philosophical Problems of Mathematics," and "The Human Aspect of Mathematics." Of these the longest and most important is the second, where the author seeks answers to three questions that will be of primary moment in orienting any philosophy of mathematics. The questions respect the type of being possessed by mathematical entities, the meaning of mathematical existence, and the ultimate reason for the applicability of mathematics to concrete reality.

From the answers to these questions and from the treatment of the general relationships between philosophy and mathematics, it is difficult to identify the particular philosophical option of the author. His placing of these problems as metaphysical ones puts him somewhat in the Aristotelian tradition, and indeed much of what he says throughout the book could be taken as consistent with modern Thomism. Some of his ideas, however, are Kantian; others explicitly break with that philosophy and lean towards the formalism of logical positivism. The safest conclusion to draw is that von Freytag-Löringhoff is an eclectic, taking part of his systematic presentation from traditional philosophy, the remainder from developments in modern mathematics.

In brief, the conclusions deducible from these essays may be summarized as follows. Mathematics is nothing more than "the total aggregate of logically possible systems which are based on implicit definition" (p. 33). The being of the objects of mathematics is fictitious, as opposed to that of concrete reality (pp.

26-28). Mathematical existence is therefore equivalent to membership in a particular system of objects and logical relationships (p. 30). Finally, mathematics can be applied to nature because there is an unequivocality existing in equal measure in both concrete reality and mathematics, which is reducible to this: they are both subject to the principles of logic (p. 55).

The most glaring defect in the author's reasoning, from a Thomistic point of view, is his complete neglect of abstraction in contrasting mathematics, metaphysics and natural philosophy. He also gives no consideration to such primitive concepts of mathematics as number and Euclidean geometry, but plunges immediately into the abstract problems of modern mathematics. There is no denying the difficulty inherent in the problems he discusses, particularly in relation to modern thinking on the foundations of mathematics, but it seems that some of this difficulty could be lessened with an approach to the less known through the more known. For instance, an understanding of real numbers in terms of the second degree of abstraction from concrete reality would show that mathematics is not concerned exclusively with fictitious entities and, further, that logicism is not the ultimate answer to all philosophical questions about mathematics.

The translation of Countess von Zeppelin is technically accurate, but there is excessive capitalization of terms like Reality, Number, Concept, Whole, etc. And there are occasional sentences such as: "As a model of the type of Being which is attributed to mathematical objects, the Being of (concrete) Reality (*Wirklichkeitsein*) possesses real and not fictitious Subsistence-in-itself (*Ansichbestand*) as its essential ontological attribute, or ontological essence" (p. 53). Needless to say, they detract from the readability.

A.W.

Leon Bloy. *The Pauper Prophet.* By Emmanuela Polimeni. New York, Philosophical Library, 1951. pp. 119. \$2.75.

Leon Bloy is a man whom only God can judge, because he is a man of strange contradictions which defy human appraisal.

Emmanuela Polimeni, in her life of the *Pauper Prophet*, is content to present the essential facts and character traits of Bloy, while leaving the final judgment to the reader. Her's is the proper, though not too frequent, approach to the enigmatical Bloy. He is usually treated with uncontrolled enthusiasm or un-

restrained criticism. Miss Polimeni makes a great effort to be absolutely objective: but her presentation is definitely colored by her general thesis that Leon Bloy is a man of true sanctity and one who has an imperative message for modern society.

Miss Polimeni does not neglect such strange aspects of Bloy's career as his "orgies of piety" with Anne-Marie, his not uncommon rash judgments and his carelessly extravagant discussions of matters of the Faith. In most cases, however, she attempts to show that Bloy was aware of his faults and admitted them, without sufficiently indicating the most important fact of how he tried to correct his mistakes. We ask: Was he humble enough to publicly retract his false judgments? Did he ever try to repair the damage he did to Anne-Marie?

Bloy was convinced that he was a prophet; he consistently viewed himself as a man extraordinary, and seems to have used his self-imposed position as an excuse for his conduct. If Bloy was a prophet, it was of the variety of Old Testament figure called "voluntary prophet"; a man who appointed himself to stir up the religious fervor of the people by whatever extraordinary means that produced results. Though they often went to extremes, they were not condemned by God, and, at times, He actually used them for special missions. Undoubtedly, Miss Polimeni would claim no more for Leon Bloy. His prophetic qualities, according to the author, were: "'intuitive' intelligence coupled with spiritual sensitiveness and magnificent energy [alas] which compensated for the lack of reasoning power and sense of proportion that are noticeable in his writings." We wonder!

Bloy's inflexible rule of conduct was: "*Nolite conformari ad hunc saeculo*" The Latin, (Bloy's or Polimeni's) is a surprisingly appropriate figure of Bloy. There is something wrong. He was a man capable of extremes: a thing of beauty, rendered of dubious value because of a few glaring defects; a man more pathetic than he realized. As hard as she tries, Emmanuela Polimeni cannot help producing this judgment in her reader. W.P.H.

The Face of the Heavenly Mother. By Josef Cardinal Mindszenty. New York, Philosophical Library, 1951. pp. vii, 150. \$3.00.

The intention of Cardinal Mindszenty in writing this book was to deepen the impressions left by a previous volume which indicated the course of a mother's life from her first love to the grave. He dedicates this book "primarily to mothers and to young

women who hope to be mothers some day," in the hope that they "may look in this mirror and so grow up to their high calling." "This book, however, is not intended only for mothers, but for all who still reverence women in their heart."

The core of this book is the brief Mariology contained in the third chapter. The first chapters concern themselves with the notion of mother as found in the Bible. Chapter one, entitled "Mother as God sees Her," quotes from the various books of the Old Testament to prove the inherent dignity of mothers, and this not by merely human authority but by means of the inspired word of God Himself. This chapter is most impressive and makes explicit by God's word what nature has always commanded. Chapter two indicates the constant association which women had with Jesus and His ministry. Chapter three, the longest in the book, treats of the excellence of Mary, explaining just how Mary is said—and justly so—to be the Mother of God. Following upon this consideration, Cardinal Mindszenty mentions the consequences of this privilege. He cites the constant tradition in the Church as witnessed by the Evangelists, the Fathers of the Church, various Saints and Christian Art. There is a brief treatment of Mary's life as it paralleled the ministry of Jesus.

The remaining chapters of the book—six in all—treat of the relationship between Jesus and Mary: "Was Christ Hostile to Mary?" chapter four; "Mary as Mother of Humanity," chapter five; chapters six and seven indicate the profound influence which mothers have had on the course of time, and exemplify this with many incidents and stories. The eighth chapter is devoted to an account of the life of St. Monica. The ninth and final chapter of the book deals with the Church and how the notion of maternity is applicable to her. This chapter does not go into the usual apologetical questions raised at such a time; it rather supposes a general knowledge of the Church, and then applies the notion of motherhood to her.

The book, very smoothly translated from the original German, can be read with profit by all. Through it men could be led to adopt a more respectful attitude toward women and motherhood. Women can learn to appreciate the dignity and realize the obligations flowing from the dignity of motherhood. No one will leave it without having derived some benefit.

R.M.G.

The Heart of St. Therese. By Abbe Andre Combes. Translated by a Carmelite Nun. New York, P. J. Kenedy & Sons, 1951. pp. 191. \$2.75.

Among the Saints officially raised to the honors of the altar by Holy Mother the Church during the first half of this century, there seems to be none who surpassed the Little Flower in captivating the hearts of the faithful everywhere. In the United States especially, Therese Martin was adopted as "one of the family." Her formula for sanctity was contained in her simplicity and self-abnegation. Perhaps it was for this very reason that she appealed to American hearts. One of the proudest recollections of the children of Saint Dominic is that their Holy Patriarch never spoke but either to God or of God. So too, by her acts and words St. Therese showed her fellow mortals the correct approach to their Divine Saviour. Let us not try to step too far all at once, lest we overreach; it is better that we progress little by little, first taking upon ourselves the minutiae of life, before attempting the more heroic acts which characterize the lives of the Martyrs of the Church—was the import of her message.

This excellent work from the gifted pen of Abbé Combes will be of great aid to all who seek to imitate Therese in travelling along the road to perfection. It is not an easy task to write the life of a saint; and when a writer undertakes a spiritual analysis of a saint who prided in relating that her secret of success lay in doing the ordinary things of life and not the extraordinary, then he really has a problem on his hands. But Abbé Combes, a foremost diagnostician of Christian spirituality, accomplishes his task with ease. He lays bare, under a skillful scalpel, the workings of God's grace in the soul of His little one.

Some might be disappointed when they read this book. To them the Little Flower has been portrayed as a plaster and paint doll. They do not realize that she too had to face the realities of life, and struggle for her eternal reward. She shows man the way to God, but she does not belittle the very real trials which we mortals must undergo to reach the height of blessedness.

"Some people like to say that Therese brought sanctity within the reach of every soul. But she certainly did not claim that sanctification did not involve a dizzy climb, or that henceforth, those souls, whose model and teacher she was to be, could achieve sanctity without being obliged to rise as high as the invisible summits of the mountains. If anyone really thought she

meant that, he would be making a grave mistake, for he would be attributing to Saint Therese of the Child Jesus a doctrine which she never held or taught. Even more: a doctrine which would be the negation of what she actually experienced and wanted to teach to all the 'little souls' whom it was her mission to lead up to sanctity."

W.J.D.B.

Marriage, Morals, and Medical Ethics. By Frederick L. Good, M.D., LL.D., and Rev. Otis F. Kelly, M.D. New York, P. J. Kenedy & Sons, 1951. pp. 202. \$3.50.

Newer Ethical Problems in Medicine and Surgery. By Bernard J. Ficarra, M.D. Westminster, Md., The Newman Press, 1951. pp. xx, 168. \$3.75.

The appearance of these two volumes on the more important principles of ethics which govern the field of medicine is especially welcome in these days when the dignity of human life, the nobility of man's body, and the sanctity of marriage are subject to the damaging blows of unprincipled men. Both of these books—one by a Catholic priest-doctor and a leading Catholic gynecologist, the other by an eminent Catholic surgeon—present a concise summary of current Catholic moral teaching on such matters as abortion, sterilization, contraception, and euthanasia. Though several chapters in both books are concerned with the same material, each volume has its own mode of procedure and is directed by its own particular purpose.

Marriage, Morals, and Medical Ethics is primarily a discussion of the medico-moral problems proper to married life. Its aim is to provide responsible information on medical matters to priests, and to offer a reliable body of moral principles to physicians, nurses, and social workers. In our opinion, it is the priest who receives the better instruction from this book. The sections which deal with the biological and medical explanations of various functions and disorders are most informative; and provide the priest with a wealth of useful knowledge. In giving moral solutions to medical men, however, the authors fall a bit short of their goal. Practically all of the moral instructions concerning the human body and married life are treated summarily in one chapter. The solutions proposed are sound, but are often so brief as to be incomplete. Had as much time been given to the moral as to the medical sections of the book, we would have had a work far more worthy of authors of such unquestionable caliber. The

chapters on the Christian concept of marriage and the priest's attitude toward psychiatry are well done and merit special commendation.

The aim of *Newer Ethical Problems in Medicine and Surgery* is more limited than the book mentioned above, but what it proposes to do, it does in a direct and efficient fashion. Of special value are the chapters on sterilization and euthanasia, in which a great deal of the civil law is set forth for the assistance of both doctor and priest. The final pages deal in a concise manner with socialized medicine, autopsies, compensation medicine, and the moral aspects of professional conduct, all of which are of profound interest to the conscientious medical man.

The solutions to current moral problems in medicine are in full accord with Catholic teaching and are very clearly presented. Dr. Ficarra's handbook is more moral than medical and thus will be better appreciated by those who are seeking a fuller knowledge of ethical standards in this field. It is for all physicians and surgeons who seriously desire to know the norms of morality which govern their professional activities.

At a time when the morals of medicine are being scoffed at and misunderstood, these two volumes offer a safe and accurate guide to those laudable doctors who still strive to remain loyal to their Hippocratic Oath (at least in its Christianized form): "I will use treatment to help the sick according to my ability and judgment, but never with a view to injury and wrongdoing. I will keep pure and holy both my life and my art."

Fr. Kelly, Dr. Good, and Dr. Ficarra deserve the sincere gratitude of priests and physicians alike for their valuable contribution to the field of medical ethics. E.R.D.

God and Man at Yale. By William F. Buckley, Jr. Introduction by John Chamberlain. Chicago, Henry Regnery Company, 1951. pp. xix, 240. \$3.50.

It is an old saying, but truer today perhaps than ever before: Tell me the type of home a man comes from and I will tell you the type of man he is. Home can be taken in two ways: either as his place of abode, or as his place of education. In *God and Man at Yale* we are dealing with man in regard to his second home, his place of formal education. American education for the most part has been treated as something sacrosanct for many generations. It is one of the principles for which men die. But after reading

Mr. Buckley's book, you are brought to wonder : is it worth dying for?

As we know, man is composed of a body and a soul ; yet, for the most part, secular and state institutions are interested only in the material aspects of the intellectual part of man. You can readily see what follows from this : God is left out of the picture. With God out of education the inevitable must follow ; the moral order becomes distorted and chaos results. This is clearly seen when one realizes that today the great majority of men in the business, professional and political fields are trained in these secular and state institutions. They are very well disposed materially for the positions they hold ; but as for the spiritual and moral side, that is a question that can be simply answered by looking about us in our present surroundings. Corruption reigns even in places of authority and of judgment, as is testified by the proclamation of one of the Justices of the Supreme Court that the only absolute is the absolute that there is none ! Use that as a principle in the daily life of man, and then observe what happens to family life, the marriage bond, honesty and so many other of his actions.

Mr. Buckley chooses Yale, his alma mater, for pointing out the trends which are current in modern education today. The situation at Yale is much the same as it is at other educational institutions, for Yale is typical as far as secular education is concerned.

In his book, Mr. Buckley treats of three main problems and the manner in which they are handled : religion, economics and academic freedom. Religion, without doubt, if taught properly, would do away with the other two problems. If man is perverted in his outlook toward God, his Creator and the Giver of all good things, then it quite naturally follows that all other fields of education should suffer ; and suffer they do.

Mr. Buckley gives to his readers a very clear picture of how religion is taught at Yale. The most obvious contradictions are observed in the professors themselves. In this department there are men, supposedly teaching Christianity, who are professed atheists or agnostics. There are other professors who look upon Christianity as a sham or a myth and openly expose it to ridicule. A young mind in such circumstances certainly must find it difficult to sift the error from the truth, if he is even willing to bother. As a result, the respect for religion of too many students is bound to be weakened or completely undermined.

Another obvious contradiction exists in the field of economics as taught at Yale. The economic system in the United States is founded upon free enterprise with the stress on the individual. What they teach at Yale seems to Mr. Buckley to be just the opposite. He comments: "Individualism is dying at Yale and without a fight." If the individual does not hold the first place, then something else must take his place: the state. From here it is only a short step into the realm of Socialism and Communism. Mr. Buckley's dread of statism and socialism is understandable, and to a certain extent his arguments can be sympathetically indorsed. But some commentator's have pointed out that it seems impossible for a Catholic to accept approvingly the author's economic viewpoint in its entirety. Many of his opinions must be branded unorthodox in the light of modern Catholic social teaching; and inasmuch as they are opposed, in a greater or lesser degree, to the economic doctrines taught in the great papal encyclicals of Leo XIII and Pius XI, they must be wholly rejected by Catholics, if they are to think in accord with the mind of the Church.

Academic freedom is something that is also greatly abused. In fact, most people today do not know what the word *freedom* means. Many have the erroneous opinion that freedom means the choice between right and wrong. On the contrary, the concept of freedom which is in keeping with the moral order means a choice between goods. At Yale it seems to be the policy to support a professor in his prerogative to teach whatever he wishes to teach. This then is what is meant by academic freedom: no restriction upon the teachers. Such freedom can lead only to license and eventually to the loss of freedom itself. Academic freedom should be accepted instead from the standpoint of the student. The professor should be capable of presenting all the different phases of a question, of analyzing it and of presenting the principles to be followed to attain to the rightful conclusion. This, however, is not the case at Yale. Many striking examples serve to bring this abuse to the reader's attention. Under the present system, Communism in its full satanic force could be introduced for the students' consumption and nothing would be said. Object to it? By no means, that is against academic freedom! It could easily happen under such a false system, even at Yale!

Already much criticism has been leveled against this book. Those critics who object to Mr. Buckley's erroneous position in

relation to Catholic economic doctrine seem to be justified. There are others, too, who rightly object to some of the principles Mr. Buckley espouses in certain other matters, which lead inevitably to conclusions which sound strange to Catholic ears. But the greatest barrage of criticism comes from those who would find no fault with the present state of things at Yale. Their motivations for attacking Mr. Buckley are vastly divergent, but they are ultimately reducible to the fact that he has stepped on their toes in some way or other. This brand of criticism can be discounted readily as the offscouring of their shredded pride. In bringing before the eyes of the nation the worst evils of our perverted educational system, the author is to be vigorously commended. This book should be of interest to all who look upon education as one of the main stems of our growth as a nation. Parents, especially, should take a keen interest in this book; from it they will be better able to judge whether or not their sons and daughters will be subjected to similar dangers.

W.P.C.

The Virtues in General. *Quaestio Disputata* I. By St. Thomas Aquinas. Translated by John Patrick Reid, O.P. Providence, Providence College Press, 1951. pp. xxix, 188, with outlines. Paper, \$2.00; cloth, \$3.00.

To the Christian seeking perfection, a study of the virtues as they are in themselves is a near requisite for the success of such a lofty quest. In that he must perform the actions of his daily life with an eye to his goal, he must avail himself of the use of the right means, all the virtues, be they acquired or infused, moral or theological. But before he can fruitfully make such use of them, the Christian must know in a general way what they are and why they are so necessary for perfection. The reward proper to the virtuous man is indeed worth the effort and time such a study entails.

Now such a laborious undertaking can be readily done through this first English translation of the *Virtues in General* (*De Virtutibus in Communi*.) One of the *Disputed Questions*, it contains an exhaustive treatment of the nature, subject, efficient cause, properties and kinds of virtues. Though not separately treated, the final cause or purpose of virtue, which is to make its subject good, is delineated throughout the entire treatise. The wealth of objections introduced into every article clearly exposes the truth of the matter treated. An acquaintance with the subject matter

may be more profitably made if the exposition of each article be read in conjunction with the parallel passage in the *Summa Theologica*, I-II, qq. 55-67. Even a cursory comparison will suffice.

Much like the *Summa*, this *Question* is not formally a philosophical inquiry; it is a supernatural, theological study in the fullest sense of the word. St. Thomas makes use of the rational method of Aristotle, but he canonizes the Philosopher's conclusions so that the outcome is clearly a question of Christian virtue and not properly of the acquired habits known to the pagan Greeks. Primarily a means, virtue is ordered to the attainment of supreme happiness, the Beatific Vision, which is man's true end and the true perfection of the Christian life.

The young translator's splendid Introduction provides a wealth of information for the reader who is not acquainted with St. Thomas and the scholastic method in general or who is not particularly familiar with the Common Doctor's less publicized works. Its scholarly invitation to the general reading of St. Thomas' works lends a charm that will entice readers of varied intellectual ability.

Parallel with the praise of the translator's Introduction, there runs that of the reader's gratitude for the many references and appendices which are not found in the original Latin text. The background and the relative doctrines of the matter of each article besides consolidating the doctrine of the virtues in the mind of the reader add further proof to the argument that this translation of St. Thomas' *Virtues in General* is a book worth reading.

E.G.F.

The Betrothed (*I Promessi Sposi*). By Alessandro Manzoni. Translated by Archibald Colquhoun. New York, E. P. Dutton & Co., Inc., 1951. pp. 592. \$5.00.

It is superfluous to recommend a book that has already passed through more than five hundred editions, and rash to try to judge a book that has been praised and attacked by the best thinkers and writers of every shade of religious belief and philosophical and political persuasion of more than a century. *I Promessi Sposi* has been a classic since the eighteen thirties, ranking among the three or four greatest novels ever written. However, even among these three or four, it has a certain distinction, cause for blame to the infidel, but to the Catholic, cause to conclude that it is the only "greatest novel" deserving the name. This distinction is a simple and basic one; Manzoni knows that the fundamental issue

of human life is Divine grace. No matter how much richness and subtlety an author commands in drawing his human characters nor with what breadth he sets the stage, if God is not the beginning and end of the story, its meaning is lost. The meaning in this story is never lost.

Yet, *The Betrothed* is not merely another good Catholic story. God is always in His place, but He is not *Deus ex machina*. Nothing of the endlessly varied story of human motivation, nothing of the reaches of human understanding and emotion is lost to the telling of the tale. It is, in fact, almost certainly because of this keen appreciation of the workings of mind and heart that Manzoni's book, thoroughly Catholic, was widely welcomed and finally everywhere exalted, only in spite of its spiritual content, by a European literary milieu dominated by minds openly suspicious and avowedly hostile to the Faith and the Church of Rome. Praise from enemies carries weight. So, a Catholic picking up this book can promise himself the deep satisfaction of a work combining faith with artistry beyond the common degree.

The translation is complete and flows easily. While the translator admits, as all translators do, that "the cadence, the subtlety, the terseness, of the original prose" cannot be reproduced, for those who cannot read the original this is an excellent alternative.

M.M.S.

The Ascent To Truth. By Thomas Merton. New York, Harcourt, Brace and Company, 1951. pp. 342. \$3.50.

A brother Dominican a few years ago offered a lift to a young college boy out in Ohio. As they rode along, the Oberlin undergraduate began talking religion. He was the son of a Protestant minister. Yet he was enthusiastic about Catholicism. What caused it? Thomas Merton did; the Thomas Merton whose *The Seven Storey Mountain* was then being passed from one student to another at Oberlin, and no doubt at many another American school. Father Merton has his foot in the door of the house of America's heart. It is good then to see another book flow from his talented pen.

Father Merton knows his customers and so he is an aggressive salesman. He points out the need of our country, given as it is to a belief in action for its own sake, to action that has no worthwhile object since those acting are without faith. Their lack of faith he reduces to their crass ignorance. He then offers his medicine which consists in a turning to God, a turning to

Him and a contemplation of Him here as a prelude to the complete enjoyment of Him hereafter.

In the Trappist's own words his "only task has been to give a clear and concrete idea of the prelude to mysticism and to lay down a few fundamental principles without which infused contemplation cannot be thoroughly understood." In pursuit of this task Father Merton relies on the writings of St. John of the Cross. He indicates that St. John used as the basic structure for his doctrine the first six question of the *Prima-Secundae* of the *Summa Theologiae* of St. Thomas, which prove beyond doubt that God alone is our true beatitude. Showing amazing erudition in such matters, Father Merton also freely uses St. Teresa of Avila, St. Bernard, St. Gregory of Nyssa and Blessed John Ruysbroeck; not to mention Tauler, Suarez, and John of St. Thomas. A mere listing of such names will give the initiated reader some idea of the depths Father Merton explores. He has gone beyond the depth of the average American reader. He is like a salesman who is so carried away by the excellence of his product as to forget the capacities of his customer. The average American will be disappointed with this book. It is beyond his ken.

By way of proving that these matters are difficult, it should be indicated that Father Merton himself seems to have made an error in one instance. He says in his fourth chapter: "The natural mode of converse between spiritual beings is by the direct communication of ideas. The Devil, being a spirit, can so act upon the souls of men." This is contrary to the first article of the one hundred eleventh question of the *Prima Pars* of the *Summa*, wherein St. Thomas says: "The human intellect, however, cannot grasp the universal truth itself unveiled; because its nature requires it to understand by turning to phantasms. . . . So the angels propose the intelligible truth to men under the similitudes of sensible things . . ."

The matter then is difficult and only a limited audience will benefit by reading it. However, for that limited audience it may prove a Godsend. It points out the leading authorities on this difficult matter of contemplation. It clears up many of the difficulties those on the threshold of contemplation may face. Most important of all, it makes abundantly clear that true mysticism is reasonable, and reasonable according to the mind of the Catholic Church.

The Ascent To Truth may help some to build a house of prayer within themselves. If it does, Father Merton will be satisfied;

satisfied that he has drawn some away from childish, futile house-building on the sands of this world; for he is sure that "unless the Lord build the house, they labor in vain that build it" (Ps. 126, 1). V.M.R.

Fifty Years of the American Novel: A Christian Appraisal. Edited by Harold C. Gardiner, S.J. New York, Charles Scribner's Sons, 1951. pp. xii, 304. \$3.00.

There has been a desperate need for an anthology of this kind for some time. Father Gardiner has done us a very great service by editing the present work as have the well-known contributors whose names are sufficient guarantee of the book's excellence.

Father Gardiner himself has written an admirable introductory essay on the point of a Christian appraisal, setting the motif and pattern for the studies which follow. The competent Jesuit critic points out that all literature is *essentially* religious. This is a bold statement; but, in the opinion of this reviewer, an incontestable one in view of Father Gardiner's closely knit, logical reasoning. He goes on to point out that the Christian critic is the best critic, since his basic preconceptions are the most sound. In particular, the Christian critic has a profound insight into the nature of tragedy in that he can view with appreciative sympathy "the tragic stature or at least the tragic potentialities latent in man" (p. 11).

Included in the volume are analyses of Edith Wharton, Theodore Dreiser, Ellen Glasgow, Willa Cather, Sinclair Lewis, John Phillips Marquand, F. Scott Fitzgerald, John Dos Passos, William Faulkner, Ernest Hemingway, Thomas Wolfe, John Steinbeck, and James T. Farrell. Robert C. Healey, and Nicholas Joost have written the concluding essays on *Novelists of the War* and *Robert Penn Warren and New Directions in the Novel* respectively.

It would be impossible, of course, in this limited space to proffer a critique of all the essays here contained. Each reviewer will find certain ones to his own liking; and he will, no doubt, find others to which he will take exception. All the contributors, however, have presented strong arguments in favor of their theses, and, for the most part, these arguments are given clearly and with considerable insight. The present reviewer found Father John S. Kennedy's essay on John Steinbeck, Anne Freemantle's on Edith Wharton, and Frank O'Malley's on James T. Farrell the most rewarding. Father Kennedy demonstrates with telling force

that in the last analysis we must relegate Steinbeck to the rank of sentimentalists, one who, "in his concern for Manself and Life has dissolved both for want of exact and plenary knowledge of what they are" (p. 235). Miss Freemantle's critique of Edith Wharton is that she lacked a sense of glory. Her strength came not from Him Who is the font of all strength, but rather from her own "stiff upper lip." Frank O'Malley, in his thoughtful essay on James T. Farrell, informs us that Farrell while an earnest sociologist, is not an accomplished artist. He lacks a poetic sense, and, what is more important, he is unable to transcend his own frame of reference which is avowedly naturalistic.

One defect on the part of this otherwise splendid work is the somewhat tortured style of some of the contributors. Prose that is overwritten, especially when it has a positive message, is quite painful to read. It is for this very reason that the reviewer is unable to offer any criticism of Charles Brady's essay on Marquand. For Mr. Brady succeeds in obfuscating his basic theme (whatever it is) with phrases, metaphors, and similes which are, to say the very least, puzzling. Thus, all of Marquand's protagonists are "foredoomed Balin-Balans" (p. 109), another character is a "bifurcated deuteragonist" (119), still another is "a well-bred *homme moyen sensuel* with a habit of meeting up with Kismet in the drawing room" (p. 131). How much can the poor reader take!

With this somewhat minor qualification the book is recommended enthusiastically to all. It should serve as a handy guide book for those who do not have the time or opportunity to study the writers it discusses. For the essays are definitive in every sense of the word.

J.F.C.

The United States and Spain. By Carlton J. H. Hayes. New York, Sheed and Ward, 1951. pp. 198. \$2.75.

Carlton J. H. Hayes, noted historian and former Ambassador to Spain, in his latest book, calls for a termination of our "unfortunate and mistaken" postwar policy towards Spain and the immediate inclusion of that unfortunate nation in the Atlantic Treaty for common defense. He traces our present policy to "Communist and other Leftish propaganda" concerning the Spanish Civil War, which was "particularly marketable in the United States during the period of our 'New Deal'." Besides, Americans were remarkably well disposed to such propaganda because of the bigoted prejudices which we had inherited from

England concerning Catholic Spaniards—myths that were used here to justify any wrongs we wished to commit against Spain. An added disposition was a consequence of the bitter disappointment of seeing the Second Spanish Republic crumble before Franco's revolt. After all, the people of the United States had looked favorably on the forming of the Republic and had viewed it as happy progress from the old orthodoxy.

Professor Hayes states the utter impossibility of any student of Spain being optimistic about the proposed Republic. The preceding century was a parade of all forms of short-lived governments, with military dictatorships terminating the extremes. Then, there was the fact of a heterogeneity in national politics, stemming from the isolation of a rugged topography and aggravated by the fact that Spaniards are uncompromising devotees of partisan politics.

This political disunity proved fatal for the Second Republic. The Communist-controlled left wing easily gained a majority of seats against the divided right wing in a whirlwind campaign that dazzled the politically immature voters. Then followed a diabolic constitution that declared war on God and religion. The resultant reign of terror was terminated by a revolt of the army under Franco, which would have quickly succeeded but for the arrival of "International Brigades" under the direction of Soviet Moscow. After three years of bloody civil war Franco restored domestic order, and thus Spain was saved from becoming a satellite of Moscow.

At the close of World War II Russia again directed her hate towards Spain. Dean Acheson, our Secretary of State, who had the reputation of being "conciliatory to Red Russia and hostile to Spain," concurred with Russian demands for sanctions against Spain. We withdrew our Ambassador and joined in an economic blockade designed to make Spain become a "liberated nation," such as "Poland, Rumania, and Hungary—and later China." More recently, an awakened Congress, perceiving the error, has attempted to get aid to Spain in spite of a "reluctant State Department and White House."

Mr. Hayes concludes this excellent and timely study by stating that Communism, which now controls a third of the world's population, can be restrained only by including strategically-located Spain and her eighteen daughter republics, bound to her culturally and economically, in a closely cooperating Atlantic Community.

J.H.M.

The Cure of Ars to His People. St. John Vianney. St. Meinrad, Indiana, Grail Publication, 1951. pp. ii, 139. \$1.50.

This very brief volume treats of the sermons, or as they are more popularly called, *catechisms*, of the sainted Curé of Ars. The book is divided into two parts. The first part with a rather lengthy introduction is entitled "Instructions on the Catechisms" and contains twenty sermons, dealing with the more lofty doctrines of religion such as the "Prerogatives of a Pure Soul," the "Holy Spirit" and the "Real Presence." The second part is entitled "Explanations and Exhortations" and contains sixteen catechisms, embracing the four last things and the seven capital sins. Though these sermons have been condensed, the continuity of thought has not suffered.

These catechetical instructions as they fell from the lips of the Curé achieved their purpose in the thousands of sinful souls who amended their ways and turned their attention, either anew or for the first time, towards the Catholic Church. The catechisms themselves, that is, the mere words, were not wholly responsible for the salvation of so many people. The chief factor was the man himself—his saintly character, austere life, and dynamic personality coupled with his sincere and inimitable style of preaching. Doubtless, however, it was through a simple, terse grammatical style that the sanctity of this priest of God was able to reach the hearts of all his hearers from the most literary down to the most ignorant.

It would not be wrong, nevertheless, to conjecture that the catechisms as they appear in this present form will seem to quite a few readers a bit too simple in form. For there seems to be a monotonous tempo throughout the entire work. Although the thoughts are oftentimes very telling, the sentences are too punctilious, too clipped.

At times the reader will encounter certain ideas that seem too severe, exaggerated. This is especially true of his catechism "On the Sanctification of Sunday." From the text, one immediately gets the impression that there is never an excuse to work on Sunday. The idea is further brought home to the reader by way of an incident. A woman, fearful that the weather might ruin her crop of hay, goes to her parish priest for permission. The priest refuses and that very day the woman dies. Another example will be found in the "Catechism on the Love of God" which begins with the following sentence: "Our body is a vessel of corruption; it is meant for death and for the worms, *nothing*

more!" (p. 32). It will be well, therefore, for the reader when he comes upon passages which might appear severe even to extremes, to consider the fact that Jansenism was still a strong influence among the French clergy during the Curé's ministry. The question of how much Jansenism is contained in the Curé's instructions and exhortations, if any, is still argued by his biographers. The fact remains, in spite of such possible influence, that no one since the time of the Curé has been so instrumental in winning souls for Christ.

Finally, time may be the hidden factor why these sermons have lost much of their forcefulness. Over a hundred years have passed since the Curé delivered most of them in his own, saintly nuances. Reading a condensed translation leaves one with the feeling that the net result is not what the editors hoped for. Perhaps others will disagree, but the book did not come up to previous expectations.

M.J.C.

Hugh of Saint Victor on the Sacraments of the Christian Faith (De Sacramentis). Translated by Roy J. Deferrari. Cambridge, The Mediaeval Academy of America, 1951. pp. xx, 486. \$5.00.

Hugh of Saint Victor was a great figure in the adolescent period of medieval philosophy and theology. He died in 1141, the year before Abelard's death. Though Hugh does not have the international fame of Abelard, he was, even in the opinion of Harnack the great Lutheran theologian, "the most influential theologian of the twelfth century." This work, *De Sacramentis Christianae Fidei*, is his masterpiece and most extensive opus. It has been called "a dogmatic synthesis to, but more perfect than, the *Introduction ad Theologiam* of Abelard."

This work will open the field for dissertations involving comparisons with the *Summae* of St. Thomas. In fact, Hugh had in mind the writing of a *summa*. In the *Prologue of the First Book*: "I have compressed this brief *summa*, as it were, of all doctrine into one continuous work, that the mind may have something definite to which it may affix and conform its attention, lest it be carried away by various volumes of writings and a diversity of readings without order or direction," (p. 3). In contrasting these two *chefs-d'oeuvre* many might be tempted to lose sight of the circumstances in which Hugh wrote his own encyclopedia. It is a great work and St. Thomas used it in his own synthesis of Christian belief.

Dr. Deferrari has presented a good translation from a new critical text. One can be certain of understanding the thought of the au-

thor because of the skill of his pen. The translator apologized in his preface for what appears to be the only thing to be desired in this work. "Few notes accompany this translation." The sixteen places where St. Thomas makes explicit reference to this work could easily have been obtained and footnoted from the Leonine Index to the *Summa*. He mentioned that occasionally he noted Hugh's departure from theological orthodoxy. This has not been too carefully done, for example: "The sacrament of the anointing of the sick is read to have been established by the Apostles," (p. 431). A note should have been added that the Council of Trent defined explicitly that all the sacraments were established by Christ. Modern theological manuals list Hugh as in error.

To whom will this volume be of particular value? It is hard to conceive that it will appeal to many outside of the specialists in history of medieval thought. Nevertheless, it does have a value for others. The liturgists, for one, may find this work of use in studying the liturgical symbolism of the Old Testament and its application to Christian rites. The preacher might find much of value in the vast use of Scripture and the easygoing explanations of many truths of the faith. Lastly, it may be of great help in the unity movement within Anglican and Episcopal circles. Everything is Catholic; little is there of Aristotelian influence. Everything pertains to the faith; little is there of the methodology characteristic of the Thomistic influence of a later century. Just as Hugh of St. Victor preceded St. Thomas in time, his work might be a steppingstone enabling many to see the grandeur of the Catholic Faith today, which has not changed in essentials, but has become more orderly and appealing to right reason through the masterhand of Aquinas. A.G.

Aristotle's *De Anima* with the Commentary of St. Thomas Aquinas:

Translated by Kenelm Foster, O.P., and Sylvester Humphries, O.P.
New Haven, Yale University Press, 1951. pp. 504. \$6.50.

Perhaps no other single writing of St. Thomas Aquinas is as valuable for exploring and understanding the relationship of his thought with that of Aristotle as this Commentary. When, about 1271, the Averroist issue concerning the nature of the soul and of intellectual knowledge came to a head, the Angelic Doctor wrote a complete and faithful commentary on Aristotle's *De Anima*, reaffirming and solidly establishing the doctrine, always traditional within Christianity, of the oneness, the propriety, and the personal, intrinsic inherence of the intellective soul in each human being. While slight explicit attention is paid in this Commentary to the Averroist interpreta-

tion of the *De Anima*, its historical importance is unmistakably highlighted by the dogged determination with which St. Thomas, following the not-always-clear teaching of the Stagyrte, demolishes that interpretation at every turn. Certainly there are a multitude of perplexing difficulties attaching to or arising from the psychology of Aristotle, as M. Gilson has pointed out. Nevertheless, in that psychology St. Thomas Aquinas found the most satisfactory account of man's body-soul composition; and so he did not hesitate to subscribe to it in great part.

The present edition, a first translation into English, includes a fresh rendition of the Aristotelian text according to the version of William of Moerbeke, the text St. Thomas used. The translators have carefully altered both version and Commentary where this seemed advisable and have mentioned and sometimes justified the fact in footnotes. There is a wealth of footnotes discussing other textual difficulties as well as doctrinal points within both text and Commentary. Father Ivo Thomas, O.P., has contributed a splendid Introduction, outlining the general character of the Commentary, date and occasion, etc. There is a detailed account of the Averroist issue in its historical setting and its place in relation to St. Thomas' work. Worthy of particular attention and commendation is a section on Aristotle's method in definition with accent on the definition of soul arrived at in the *De Anima*. Several difficult passages in the Commentary (due originally to Reginald of Piperno, not to St. Thomas) are also examined and explained.

The translators are obviously well-qualified both in Greek and Latin scholarship, and—somewhat unusual in English translations—in the use of our English tongue. The labor and scrupulous care which they have expended in this work bear gratifying fruit in accuracy and ease of expression. Divisions and subdivisions are regularly numbered and set off in line of type, a great help to the reader. A fairly extensive Index to the Commentary is provided. The series, of which this is the fifth volume, of *Rare Masterpieces of Philosophy and Science* bids fair to assume an outstanding place in the ranks of modern serious intellectual endeavor.

J.P.R.

The Fathers of the Western Church. By Robert Payne. New York, The Viking Press, 1951. pp. 312. \$5.00.

Robert Payne is, with good reason, a popular figure in the publishing mart. Just in the past year he has turned out six full-length books on subjects ranging from the problem of Communism in China to this account of the Fathers of the Western Church. Of course his

work is not notable for its scholarship. What could we expect of such a busy man?

He deserves some praise for making the book readable. It is seldom dull, for his lively imagination is a definite asset in sustaining interest. Here and there we find perhaps a hint of genuine attraction and sympathy for these heroes, a clumsy grasp of the real significance of their lives. These qualities, however, are undermined by the blundering or brazen misstatements, scattered so prodigally throughout the book. Perhaps our author is a fine novelist or dramatist, but here his failure as a biographer is apparent.

Anyone who writes about real people assumes the obligation to respect the honor of their reputations, even if they've been dead for a thousand years or more. Posterity is bound to a painstakingly attempt at accuracy in estimating their lives and writings. Such accurate estimations of the Fathers of the Church are compiled in the science of Patrology, so that biographers of these revered men cannot unconcernedly depart from the scientific appraisals of patrologists, formed over the course of centuries, to flaunt instead impetuous, fanciful judgments, unsupported by argument or references. And when, as is conceded, there are points on which the "scholars profoundly disagree among themselves" (p. 15), there is still no justification for contributing unique and unsubstantiated opinion. If the author be unwilling "to smother them (the Fathers) with footnotes" (p. 15), then let him stick to the indisputable facts.

Here are but a few of the passages which will astound the reader who would rightfully expect a reverent and judicious treatment of these venerable saints and sages:

"The precise inflections of Aramaic are lost to us. Words like 'love-feast,' 'the Kingdom of Heaven,' 'the Son of Man,' and 'the Messiah' subtly altered their meaning as Christianity evolved in the hands of the Fathers, as the words lost their Jewish connotations and assumed new and ever changing interpretations in the hands of men who were strangers to the Jewish cult." (p. 17).

"Paul speaks about Christ, rarely of Jesus. The man who broke the bread and blessed the wine is exchanged for the Son of God on the right hand of the Father." (p. 19). "Paul was continually changing, molding, improvising the shape of doctrine." (p. 23).

"Even after his conversion he (St. Augustine) was able to talk about doubt as though he understood the matter well enough; he is not entirely convincing when he takes the part of the devil's advocate, pretending to be inventing false arguments." (p. 152).

"Sometimes he (St. Thomas Aquinas) will forget that God is a

trinity: sometimes God is simply perfect beauty." (p. 296).

St. Paul the Apostle and St. Thomas are among those whom the author includes besides the generally recognized Fathers.

There is scarcely a chapter which does not direct particular attention to the "pride" or "hatred" of these saints. "Bernard hated all who opposed him, as only the saints hate." (p. 248). "Pride dogged him (St. Gregory). He was very conscious of his sin, for he speaks about pride so often that he was clearly obsessed with it." (p. 214).

In defense of St. Raymond who is introduced on page 287, and described as an ex-Dominican, we reply that he did not resign from the Order of Preachers to become a preacher in Spain (which seems quite incongruous anyway). He resigned his office as *superior* of the Order. Nor was St. Thomas present at the General Chapter of the Order in London in 1263, according to modern historians.

There are many more instances of distorted facts and lack of information, but Mr. Payne probably wouldn't be interested. He intends to go on grinding out six or seven books a year, so he won't find time actually to get acquainted with the Fathers of the Western Church.

D.M.N.

BRIEF NOTICES

Simple Rosary Meditations. By a Dominican Tertiary. Westminster, Md., Newman Press, 1951. pp. 164. \$2.25.

A perfect recitation of the Rosary must include at least an attempt at meditation upon the mysteries which comprise this special prayer to Our Lady. However, many find that the meditation is the most difficult part of this wonderful prayer. Their attention wanders very easily and the resultant distraction often leads to discouragement, and consequently to discontinuance of the prayer.

It is this difficulty that the author wishes to alleviate. The book is designed as an aid in keeping the mysteries of Our Savior's life constantly before the mind during recitation. With the message of Fatima in mind, the author first offers meditations on the mysteries, with peace as their theme; then the theological virtues and the seasons of the liturgical year. True to the title, the meditations are short and simple—composed for the average reader.

With the help of this little book, a more fruitful meditation is certain to result in a more perfect and efficacious prayer. "If we would truly raise our minds and hearts to God, therefore, we shall fill them with the knowledge and love of God made man."

T.M.

The Confessions of St. Augustine. Translation by Edward B. Pusey, D.D. Introduction by Harold C. Gardiner, S.J. New York, Pocket Books, 1952. pp. xiv, 301. \$0.35.

At last, these *Confessions* will be available in every drug store in America. Pocket Books Incorporated have printed in their *Cardinal Edition* series 150,000 copies to bring this best selling Catholic masterpiece within the range of every pocketbook. We hope that this adventure proves most successful so that they will be encouraged to continue the popularization of the priceless heritage of Christianity. The *Confessions* need no new book review, but it is valuable to note that the famous Jesuit, Father Gardiner, has enhanced this edition with an excellent introduction.

The Catholic Booklist 1952. By Sister Stella Maris, O.P. St. Catharine, Kentucky, St. Catharine Junior College, 1952. pp. 78. \$0.65.

Since 1950 this valuable little guide to Catholic reading has been compiled under the patient supervision of Sister Stella Maris in connection with the Catholic Library Association. The fruit of her labors and those of her fellow workers is a selected list of titles upon which thousands of discriminating readers in all walks of life can confidently depend. This little work can fulfill a great role in the apostolic field of Catholic literature if it is given a widespread publicity, especially among study clubs, Newman Clubs, and other groups which carry on Catholic Action in the literary fields. Along with the technical data of each book, a brief paragraph evaluates the contents of the three thousand works entered.

Martin de Porres and His Magic Carpet. By Marie-Celeste Fadden, author and illustrator. St. Meinrad's, Grail Publications, 1951. pp. 32. \$2.00.

Dominican Sisters who teach youngsters in the early grades will appreciate this new colorful album from the *Tell us a Story* series. Mothers with a devotion to Blessed Martin will also like to give this booklet to their younger children on their birthdays or First Holy Communion Day. Delightful as the pictures are, the authoress has made a few errors in regard to Dominican life. Dominicans do not wear sandals (witness the special exclusion of them by St. Dominic himself), nor grow beards, nor fold their arms on top of their scapulars.

BOOKS RECEIVED

From **NEWMAN PRESS, Westminster, Md.**

A RETREAT. By John Cuthbert Hedley, O.S.B. Sixteenth Edition. 1951. pp. 266. \$3.50.

VISIONS AND REVELATIONS IN THE SPIRITUAL LIFE. By Father Gabriel, O.D.C. 1950. pp. 123. \$2.25.

THE SPIRIT AND PRAYER OF CARMEL. By Francois Jamart, O.C.D. Trans. by E. J. Ross. 1951. pp. 86. \$1.00.

From **PHILOSOPHICAL LIBRARY, New York.**

THE WISDOM OF THE TALMUD. By Rabbi Ben Zion Bokser. 1951. pp. 180. \$3.75.

JOAN OF ARC. By Sarah Larkin. A Narrative Poem. 1951. pp. 50. \$2.75.

From **P. J. KENEDY & SONS, New York.**

WHAT IS YOUR CATHOLIC I.Q. By Francis Beauchesne Thornton and Timothy Murphy Rowe. 1951. pp. 216. \$2.00.

From **HARPER & BROTHERS, New York.**

THE STORK AND THE JEWELS. By Raymond Leopold Bruckberger, O.P. A Parable. 1951. pp. 50. \$1.50.

From **CAMBRIDGE UNIVERSITY PRESS, London, N. Y.**

THE EPISCOPAL COLLEAGUES OF ARCHBISHOP THOMAS BECKET. By David Knowles. 1951. pp. 190. \$2.75.

From **THE UNIVERSITY OF SANTO THOMAS, Manila.**

IDEAS POLITICAS DE SOR MARIA DE AGREDA. Por el P. Fr. Antonio Gonzalez, O.P., Ph. Lic. 1950. pp. 160.

From **R. BERRUTI & CO., Torino.**

IL CRISTOCENTRISMO. E. I. Suoi Fondamenti Dogmatici in St. Agostino. 1951. p. 175.

From **PROVIDENCE COLLEGE PRESS, Providence, R. I.**

ST. THOMAS AQUINAS, AN OUTLINE OF THE SUMMA THEOLOGICA. Prepared by George Q. Friel, O.P. Twenty-nine Tables. 1950.

From **ST. JOHN'S UNIVERSITY, Brooklyn, N. Y.**

THOUGHT PATTERNS. Volume II. Five Lectures. 1951. pp. 80.

From **KNIGHTS AND HANDMAIDS OF THE BLESSED SACRAMENT, St. Louis, Mo.**

CHRIST JESUS OUR KING. By Daniel A. Lord, S.J. 1951. pp. 495. \$2.00.

From **EDWARD O'TOOLE, N. Y.**

CARDINAL SPELLMAN'S PRAYER BOOK. By Francis Cardinal Spellman. 1951. pp. 693.

PAMPHLETS RECEIVED

From **THE GRAIL, St. Meinrad, Ind.**

THE INFANT KING. By Audrey May Meyer. 1051. pp. 64. \$.25.

I'LL NOT BE A TRAITOR. By Raphael Grashoff, C.P. 1951. pp. 68. \$.25.

THE MASS YEAR—1952. A daily Mass guide for 1952. Liturgical Reflections on some of the Graduals by Placidus Kempf, O.S.B. 1951. pp. 124. \$.30.

From **OUR SUNDAY VISITOR PRESS, Huntington, Ind.**

WINNING YOUR FRIEND FOR CHRIST. By John A. O'Brien, Ph.D. 1951. pp. 32.

THE RIGHT ANSWER FOR ORGANIZED PROTESTERS. Clark Appointment. 1951. pp. 16.

GOD'S LAW. U.S. Bishops Statement on Morality in Public Life. 1951. pp. 16.

BLANSHARD AND HIS SPONSORS. 1951. pp. 16.

From **THE NATIONAL COUNCIL OF CATHOLIC MEN, Washington, D. C.**

CAREERS IN CHRISTIANITY. Eleven Addresses delivered on the Catholic Hour. 1951. pp. 88. \$.35.

From **ST. PHILIP NERI MISSION SOCIETY, Milwaukee, Wis.**

ON MOTHER'S DAY. A gift booklet. 1951. pp. 36.

From **BLOOMSBURY PUBLISHING CO., LTD., London.**

THE AMAZING LOVE OF GOD IN HIS SACRAMENTS; CONFESSION. By R. D. Miller with Illustrations by Sister Mary Francesca, O.P. 191. pp. 44. 2/d.

SAINT THOMAS MORE. By Sister Mary Matthew, O.P. 1951. pp. 32, with illustrations. 1/6d.



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. J. C. O'Connell, O.P., and the Rev. L. A. Arnoult, O.P., the Very Rev. J. B. Reese, O.P., and the Rev. A. A. Jurgelaitis, O.P., on the death of their fathers; to the Rev. J. B. Larnen, O.P., the Rev. J. B. Conlon, O.P., and the Rev. W. F. Cassidy, O.P., on the death of their mothers; to the Rev. J. G. Crombie, O.P., the Very Rev. J. H. Healy, O.P., P.G., the Rev. W. R. Clark, O.P., the Rev. J. W. Hill, O.P., and the Rev. E. C. McEniry, O.P., on the death of their brothers; to the Rev. A. B. Dionne, O.P., the Rev. O. D. Parent, O.P., the Very Rev. A. L. McMahon, O.P., S.T.M., and the Rev. D. T. Chang, O.P., on the death of their sisters.

NEW STAFF The following students form the *Dominicana* staff for the current year: Lawrence Keitz, Editor; Thaddeus Murphy, Associate Editor; Anthony Gallup, Book Review Editor; Aloysius Driscoll, Associate Book Review Editor; Joseph Jordan, Cloister Chronicle; Jude Ferrick, Sisters' Chronicle; Hyacinth Kopfman, Circulation Manager; Hugh Mulhern, Assistant Circulation Manager; Albert Farrell, Business Manager.

PROFESSION At the Dominican House of Studies, Washington, D. C., on December 9, 1951, the Very Rev. W. M. Conlon, O.P., Prior, received the first simple profession of Bro. Adrian Doody, O.P., laybrother.

ORDINATIONS Bro. Anthony Gallup, O.P., and Bro. Jude Ferrick, O.P., received the First Tonsure and the four Minor Orders during the ordination ceremonies at the National Shrine of the Immaculate Conception, Washington, D. C., February 7 and 8.

CHAIR OF UNITY OCTAVE The nineteenth annual observance of the Chair of Unity Octave was held at the National Shrine of the Immaculate Conception, January 18-25. The Dominican Students served in the choir at the services on January 22. The sermon was preached by Fr. Ignatius Smith, O.P.

NEW HONORS At the request of the recent Provincial Chapter, the Most Reverend Master General has conferred the degree of Master in Sacred Theology on the Very Reverend Fathers C. I. Litzinger, O.P., J. C. Kearney, O.P., R. J. Slavin, O.P., W. M. Conlon, O.P., and P. F. Mulhern, O.P., and the title of Preacher General on the Rt. Rev. A. P. Curran, O.P., and the Very Reverend Fathers C. C. McGonagle, O.P., T. F. Conlon, O.P., C. L. Davis, O.P., B. C. Werner, O.P., R. B. Johannsen, O.P., T. D. Gilligan, O.P., and H. C. Graham, O.P.

The Provincial Chapter conferred the title of Privileged Master of Students on the Very Rev. M. M. Hanley, O.P.

ACADEMIA
OFFICERS

The Rev. M. T. Smith, O.P., presided at the annual elections of the Mission Academia at the House of Studies, Washington, D. C., on January 14. The following officers were elected: Brothers Lawrence Keitz, president; John Dominic Barnett, secretary; and Kevin Carr, treasurer.

APPOINTMENTS The Very Rev. T. S. McDermott, O.P., Provincial has announced the appointment of the Very Rev. L. L. Farrell, O.P., P.G., as Pastor of St. Andrew's Church, Cincinnati, Ohio, and of Rev. M. A. Snider, O.P., as Pastor of St. Mary's Church, Johnson City, Tenn.

The Very Rev. Matthew Hanley, O.P., has been appointed Director of the Retreat Band. His successor as Master of Students at the House of Studies in Washington will be the Rev. J. F. Whittaker, O.P., a member of the faculty of Providence College.

ST. ALBERT'S PROVINCE

SYMPATHY

The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. M. R. Scullion, O.P., and to Bro. Justin Murphy, O.P., on the death of their mothers.

VESTITION

The Very Rev. V. R. Hughes, O.P., vested Brothers Mark Paraday and Francis Dinot with the habit of the laybrother at St. Peter Martyr Priory, Winona, Minnesota, on last October 4 and November 26, respectively.

Bro. Philip Michomb received the habit of the laybrother from the Very Rev. J. E. Marr, O.P., on December 9, at the House of Studies, River Forest, Ill.

FOREIGN CHRONICLE

ROME

On the occasion of his golden jubilee of ordination to the priesthood, the Collegium Angelicum, at the request of Pope Pius XII, conferred the honorary degree of Doctor of Sacred Theology on the Rev. James M. Gillis, C.S.P. The degree was conferred by the Most Rev. Emmanuel Suarez, O.P., Master General, after the jubilee Mass on December 16 at St. Paul's Church, New York City. It is the first time such an honor has ever been conferred on an American.

ROME

The Very Rev. Michael Browne, O.P., S.T.M., has been named Theologian to the Papal Secretariate of State. This is in addition to his duties as Master of the Sacred Palace.

SWITZERLAND

The Most Rev. Master General has named the Very Rev. Notker Halmer, O.P., as Vicar General for the Dominicans in Switzerland.

VIGEVANO

The relics of Blessed Matthew Carriero were recently translated to a new sarcophagus of gilded bronze of Ricci sculpture.

EGYPT "The Committee for the Arabic Language," founded by the late King Faud I, has nominated as a member the Rev. Augustine Marmarij, O.P., professor of the Biblical School of St. Stephen's, in Jerusalem. Fr. Marmarij, a native of Iraq, made his novitiate in the Province of Toulouse.

ECUADOR The Very Rev. Hilary Albers, O.P., has been named Vicar General of the Province of St. Catherine, at Quito. Fr. Albers pursued studies in Dusseldorf, Cologne, and Salamanca, and has spent 20 years on the missions in China.

SISTERS' CHRONICLE

Congregation of the Dominican Sisters of Saint Catherine of Siena of Kenosha, Kenosha, Wisconsin

The Holy Father on November 12, 1951, the feast of All Dominican Saints, separated the American Vicariate of the Congregation of Dominican Sisters of Sintra in Portugal from that Congregation, and established it as a distinct and independent religious institute of pontifical right under the name of the Congregation of the Dominican Sisters of Saint Catherine of Siena of Kenosha. To effect this the Holy See empowered the Master General of the Order, who in turn commissioned Very Rev. T. M. Sparks, O.P., for the task.

At a General Chapter convened at Kenosha, the new Congregation was canonically established on January 3, 1952, the seventh centenary of Blessed Zedislava; and the following General Officials were named: Mother M. Vincent, O.P., Mother General; Mother Amata, O.P., First Councilor and Vicarress; Sister Imelda, O.P., Second Councilor; Sister Finbar, O.P., Third Councilor; Sisters Dolorosa, O.P., Fourth Councilor and Secretary General; Sister Pauline, O.P., Procuratrix General. During the solemn thanksgiving ceremony the new Congregation was consecrated to the Sacred Heart of Jesus and the Immaculate Heart of Mary. The Chapter rejoiced too in the telegram from His Excellency the Apostolic Delegate conveying the blessing of the Holy Father.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Recent deaths included those of Sisters Juliana Guiney, Monica Lacey, Mark Shaughnessy and Carmel Cumiskey. R.I.P.

Accompanied and introduced by the Very Reverend J. A. Driscoll, O.P., Prior of St. Rose Priory, Dubuque, Father Gerald Vann the noted English Dominican writer and spiritual leader addressed the community on November 12.

En route to their new mission field, Kioto, Japan, Fathers Larscher, O.P., and Houlihan, O.P., were dinner guests and spoke to the community and academy on November 16.

The formal inauguration of the faculty of theology at St. Rose Priory, Dubuque, December 8, brought to our Motherhouse the privilege of receiving the Most Reverend Emmanuel Suarez, O.P., Master General, with several distinguished American Dominican Fathers and accompanied by his socius, Very Reverend T. M. Sparks, O.P., and Most Reverend Paul A. Skehan, O.P., Procurator General, he was dinner guest on December 7 and later addressed the community and student groups, respectively.

The mid-year novitiate retreat was preached by Reverend H. F. Hoppe, O.P., and ended on February 2. The Very Reverend Edward L. Hughes, O.P., Provincial, conducted Reception rites for two postulants and preached the sermon.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

His Excellency, the Most Reverend Bishop Theodore Suhr of Denmark, was a guest at the Motherhouse Convent at Mission San Jose on Sunday and Monday, December 2 and 3, 1951. On the afternoon of Sunday, December 2, the assembled community was privileged to hear an address given by the Bishop, and on Monday morning, all assisted at the Conventual Mass celebrated by His Excellency.

On December 8, Sister Imelda Marie Dibble of Los Angeles, California, and Sister Marie Rochelle Catlyn of Oakland, California, pronounced their First Vows in the Motherhouse Chapel. Reverend Conan R. Lee, O.F.M., assistant pastor at Old Mission Santa Barbara, was celebrant of the High Mass for the occasion, and Reverend Stanley J. Reilly of Los Altos, presided at the ceremony.

On December 21, the librarians of all the secondary schools conducted by the Congregation, assembled at Queen of the Holy Rosary College, Mission San Jose, for a special business meeting.

On February 22-23, a two-day institute was conducted by Sister Mary Dominic, Community Supervisor for all of the Grade School Principals of the Portland (Oregon), San Francisco and Los Angeles (California), dioceses. A similar regional meeting of the High School Principals was held on March 16-17.

Congregation of St. Catherine of Siena, Racine, Wisc.

Mother Mary Cleopha and Sister M. Gerold represented the community at the Solemn Funeral Mass for the Very Rev. Walter Farrell, O.P., at St. Pius Church, Chicago, on November 27th.

The Rev. David A. Balla, O.P., conducted a retreat for 105 Sisters at the Motherhouse December 25-January 1.

The annual retreat for aspirants and postulants was conducted by the Rev. Gilbert J. Graham, O.P., February 8-10.

The Rev. Edmund A. Baxter, O.P., conducted a three-day retreat for students of Dominican College, January 29-31.

On February 2, Feast of the Purification, three Sisters made profession of perpetual vows.

Recent deaths in the community were: Sister M. Thaddea Bleidorn on December 14, in the 54th year of her religious profession; Sister M. Cunigunda Altweck on December 17, in the 48th year of her profession; Sister M. Camilla Martin on January 25, and Sister M. Veronica Schecher on January 29, both in the 54th year of their religious profession.

Sacred Heart Convent, Springfield, Illinois

Mother Mary Imelda and Sister Mary Mildred attended the solemn inauguration of the Theological Studium at St. Rose Priory, Dubuque, Iowa, on December 8.

The Rev. Patrick M. Clancy, O.P., conducted the Christmas retreat at the motherhouse.

At the close of the Retreat, His Excellency, Most Rev. William A. O'Connor, celebrated Holy Mass in the Convent Chapel and presided at profession and reception ceremonies. Eleven postulants received the religious habit, fifteen novices made first profession and eight Sisters pronounced perpetual vows. Present for the

ceremonies were Very Rev. E. L. Hughes, O.P., Provincial; Rev. P. M. Clancy, O.P.; and Rev. R. J. Nogar, O.P.

On the feast of the Epiphany the Community observed the Silver Jubilee Anniversary of Sister M. Virginia and Sister H. Teresita.

St. Dominic's School of Nursing, which opened in Jackson, Mississippi, in 1949, held its first graduation exercises on January 13. The Most Rev. R. O. Gerow, Bishop of Natchez, gave the address and presented the diplomas. Shortly afterwards contracts were let for the construction of a \$2,000,000 hospital to replace the present St. Dominic's, and the new building is now under way.

In January Sister M. Amata and Sister M. Rupert represented the Memorial Hospital, Rogers, Arkansas, at the Regional Meeting of the National Catholic Hospital Association in Wichita, Kansas.

St. Dominic Convent, Everett, Washington

The members of the Community and many friends of Everett and Seattle were deeply grieved by the sudden death of Sister M. Benvenuta who died on November 27, 1951, in Providence Hospital, Everett. Sister Benvenuta was born in Geldern, Germany in 1882 and came to America when very young. She entered the Dominican Novitiate in Newburgh, New York, in 1899 and was assigned to Everett in 1911. Of fifty years of religious life, thirty-four were devoted to teaching in Perpetual Help School, Everett. Had Sister lived just one month to the day, she would have celebrated her golden jubilee. Solemn Mass of Requiem was offered on December 1, and interment was in Calvary Cemetery, Seattle.

The Sisters and patrons of St. Joseph Hospital, Aberdeen, held open house in the new St. Joseph Hospital on February 2, 1952. The new building has a capacity of one hundred twenty-five beds and is a gift of the late Mr. Neil Cooney of Aberdeen. A new wing, with sixty beds added, is in construction at St. Helen Hospital, Chehalis.

An Institute of Sacred Theology for Sisters of the Congregation opened at Holy Angels Convent, Seattle, in 1950. At the close of the 1952 session about fifty members will have completed a cycle of three twelve-week quarters of study of St. Thomas, Sacred Scripture, and Canon Law. The Sulpician Fathers from St. Edward Seminary, Kenmore, have directed the Institute.

Congregation of the Most Holy Name of Jesus, San Rafael, California

At the Dominican Convent of San Rafael, the Most Rev. John J. Mitty, Archbishop of San Francisco, on October 3rd, blessed St. Louis Bertrand Hall, a new classroom and dormitory building for the Lower School. The building was named in memory of Mother M. Louis, O.P., who governed the Congregation for many years. The same day the Archbishop blessed Albertus Magnus Hall, a new Chemistry building for the College.

A few days later Most Rev. W. Willinger, Bishop of Monterey-Fresno diocese, presided at a similar ceremony at Santa Catalina School for Girls, Del Monte. This school was opened by the Congregation in 1950, but increased enrollment has made expansion necessary and a new dormitory building and a classroom building were blessed.

On December 14, Rev. Gerald Vann, O.P., from the Province of the English Dominicans gave a lecture in the College auditorium in which he spoke on what a liberal arts education should mean to the students of a Catholic woman's college.

During the holidays after Christmas, the Community was privileged to have Father Vann conduct a ten-day Retreat.

Representatives of the College faculty attended the Western College Association meeting in November, and also the meeting of the Southwestern section of the N.C.E.A. Both were held at the University of Santa Clara. Sister H. Patrick, O.P., the President of the Dominican College, is the President of the N.C.E.A. unit.

As part of the Centennial program of Mills College, a neighboring institution, the American Association of University Women on January 22 held a panel on the Education of the Modern Woman. Sister M. Patrick was asked to represent the Catholic educator and to speak on the spiritual values in Education.

On December 1, the National Council of Catholic Women had a day's conference at the College on Religious Music. At the program in the afternoon, the Dominican College Choral sang Francis Thompson's "*Hound of Heaven*" which has been set to music by Giulio Silva, the Choral Director. The Choral was invited to give a public performance of the same cantata at the San Francisco Legion of Honor and sang there on December 16.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

Sister M. Roselyn, O.P., attended the Ohio Classical Conference in Cincinnati October 25-27.

The National Catholic Music Educators Association Ohio Unit Convention held in Columbus, Ohio, from November 29 through December 1 was attended by Sisters Miria and Mary Paul, O.P. The latter, as state president of N.C.M.E.A., presided at the general session.

On January 15, the faculty and students of Our Lady of the Elms Academy were hosts to the seventy members of the Cleveland Women's Orchestra under the direction of Hyman Schandler. A symphonic concert was given in the Elms Gymnasium.

Dominican Nuns of the Perpetual Rosary, Rome, Italy (American Foundation)

The Midnight Mass of Christmas was sung by the Most Reverend Michael Browne, O.P., Master of the Sacred Palace.

The following were among the visitors to the Monastery: His Eminence, Cardinal F. Tedeschini, Datary to His Holiness; the Most Reverend Michael Browne, O.P., Master of the Sacred Palace; Very Reverend Father Beruti, O.P., Postulator General; Very Reverend Phillip Caterini, O.P., Sub-Prior of the Angelicum; Very Reverend I. McArdle, O.P., Prior of San Clemente; the Most Reverend Martin J. O'Connor, Rector of the North American College; Very Reverend John McMillan, Rector of the English College; Very Reverend Msgr. Phillip Flanagan, Vice-Rector, and Dr. Denis Meehan, Spiritual Director of the Scotch College; Very Reverend Msgr. K. Burns; Very Reverend Msgr. Joseph R. Lacey; the Reverend Fathers Edward McDonald, O.P., Terence Netherway, O.P., Aquinas Hinnebusch, O.P., Benedict Joseph, O.P.; Brothers David and Humbert of Santa Sabina; the Reverend Fathers Ignatius McGuinness, O.P., Bertrand Mahoney, O.P., Louis B. Cunningham, O.P., Richard Butler, O.P., Kevin Connolly, O.P., William Hill, O.P.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

This year the Maryknoll Sisters are celebrating their fortieth anniversary, 1912-1952.

Three new missions in widely separated parts of the world were opened recently—in Bolivia, Southeast Asia and Japan.

At Guayaramerin, Bolivia, a parochial school started by the Maryknoll pastor of this jungle parish, was taken over by two Sisters, Sister Kateri (Peltier) of Milwaukee, Wisc., and Sister Elizabeth Ann (Altman) of Greensburg, Pa., on December 17. The new mission lies on the Beni River, on the Bolivian shore facing Brazil. Guayaramerin is just six or seven hours by jeep from Riberalta, a slightly larger center, but the road is impassible at times due to the dense undergrowth.

On December 8, a catechetical center at Otsu, Japan, was opened by two Sisters, Sister Mary Loyola (Vollet) of St. Louis, Mo., and Sister Agnes Mary (McLean) of Lowell, Mass.

The third new mission is at Macau, a Portuguese colony on the coast of Southeast Asia. Here, a number of Chinese Sisters have fled from the interior of China after the closing of their novitiates by Communists. Gathering a group of these, two Maryknoll Sisters are continuing the training of these native Sisters. The two Sisters here are: Sister Mary Moira (Reihl) of N. Bergen, N. J., and Sister Miriam (Schmidt) of Merrill, Wisc.

A total of six new houses of Maryknoll Sisters were opened during 1951. Besides the three above, Sisters went to Lima, Peru, where the first parochial school in Peru is now opening; to Mauritius, an island in the Indian Ocean, to begin an apostolate among the Chinese there; and to St. Louis, Mo., to open a school for Negroes.

On December 13, Sister Mary Paulita (Hoffman) of Cincinnati, Ohio, and Sister Marion Cordis (Reitz) of Chicago, Ill., were expelled from China and arrived in Hong Kong. On January 9, Sister Barbara Marie (Rubner) of Milwaukee, Wisc., crossed the border into safety.

These recent expulsions leave four Maryknoll Sisters still in Red China. Sister Dominic Marie, a British national, and Sister Corazon, a Filipino, conduct a hospital at Toishan, Kwangtung Province. Sister Margaret Marie, an American-born Chinese and, therefore, an American citizen, has been retained in Kaying diocese. But in most serious circumstances of all is Sister Joan Marie (Ryan) of New York City. Since her removal last April from Rosary Convent at Kaying, no word has been heard from her.

St. Cecilia Congregation, Nashville, Tennessee

Twenty-eight new members were received into the Sodality of the Blessed Virgin Mary on February 1. The Rev. James E. Eiselein, Chaplain, presided at the ceremony of reception and preached.

St. Cecilia Academy was evaluated by a visiting committee on February 11-13. The Rev. John A. Elliott, principal of Catholic High School, Memphis, was co-ordinator. The Rev. James E. Eiselein, Chaplain of St. Cecilia Academy, and Sister Suzanne, O.P., principal of St. Agnes Academy, Memphis, were members of the evaluating committee. Since September, 1951, the members of the staff have been making a self-evaluation of the Academy, using the *Evaluative Criteria*, 1950 edition, prepared by the Coöperative Study of Secondary School Standards, Washington, D. C.

Miss Catherine Britton and Miss Marion Purdy, of Nashville, entered the St. Cecilia novitiate on February 11. They are graduates of St. Cecilia Academy.

The annual retreat for the Sodality of the Blessed Virgin Mary was conducted

this year by the Rev. Thomas F. Cashin, Assistant Chancellor of the Nashville Diocese, February 20-22.

On March 2, five postulants were invested in the Dominican habit: Miss Jane Whitmore, of Washington, D. C.; Miss Mary Elizabeth Hannifin and Miss Bernadette Bickley, of Knoxville, Tennessee; Miss Maureen Bresnahan, and Miss Geraldine Schaefer, of Chicago, Illinois. The Most Reverend William L. Adrian, D.D., presided at the ceremony of investiture.

Four novices made first profession of vows on March 7: Sister Rosanne Tatum, Sister Maria Dixon, Sister Mary Brigid Mooney, and Sister Assumpta Long. The Most Reverend William L. Adrian, D.D., presided at the ceremony of profession.

The Very Reverend John H. Healy, O.P., of St. Vincent Ferrer's Church, New York City, visited the community in January.

St. Catharine of Siena Congregation, St. Catharine, Kentucky

The Very Rev. C. A. Musselman, O.P., pastor of Saint Rose, Springfield, Kentucky, has brought to completion the new school structure. On November 19, 1951, two hundred children were enrolled in the classes. His Excellency, the Most Rev. J. A. Floersh, Archbishop of Louisville, assisted by the Rev. B. H. Scheerer, O.P., on the feast of the Immaculate Conception, dedicated this substantial institution. To the parishioners assembled in the church, the Rev. R. G. Ferris, O.P., explained the symbolism of the dedication ceremonies taking place in the school.

The new Mary Immaculate Hospital and convent, Lebanon, Kentucky, under the administratorship of Sister Bertrand, O.P., was opened to the public after the dedication services by His Excellency, the Most Rev. Archbishop J. A. Floersh on December 8, 1951. The throng which had assembled for this occasion heard the address of the Rev. D. J. McMahon, O.P. On the morning of December 9 the Rev. L. A. Springmann, O.P., celebrated the first Mass in the new chapel; the Saint Rose philosophy students sang this Mass. At the civic ceremonies of this same afternoon the Rev. D. J. McMahon, O.P., spoke to those present, as did Doctor Ducan Salot, president of the hospital staff.

On November 27, His Excellency, the Most Rev. Richard J. Cushing, D.D., dedicated the new school at Reading, Massachusetts. This beautiful new structure was named in honor of Saint Agnes of Montepulciano.

Ground was broken on December 31 for Saint Joseph Convent, Belmont, Massachusetts. Construction was begun immediately as the building will be ready for occupancy by August 15 of the current year.

On the feast of Saint Agnes the Rev. William Morgan, chaplain to Saint Agnes Academy, Memphis, Tennessee, blessed the ground, convent and kindergarten buildings. The Most Rev. William L. Adrian, D.D., Bishop of Nashville, celebrated the Pontifical Mass and preached on the Feast of Our Lady of Lourdes. The Mass was sung by Sisters and students. Following Holy Mass the ceremonies for dedicating the new school were performed by Bishop Adrian.

Sisters Loretto, O.P., and Seraphim, O.P., observed the fiftieth anniversary of their profession on March seventh; Sisters Gertrude, O.P., Jeanne, O.P., Edwardo, O.P., Maura, O.P., Norine, O.P., Mary Ralph, O.P., Rose Margaret, O.P., Teresita, O.P., Clementia O.P., Mary Claude, O.P., Alfreda, O.P., Frances Raphael, O.P., and Rosalie, O.P., the twenty-fifth anniversary of their profession.

The Rev. J. B. Walsh, O.P., conducted the annual February retreat at the Motherhouse. Following the close of the spiritual exercises, Father Walsh presided at the ceremonies of investiture and profession of February 1 and 2.

At the Mass sung on the feast of the Purification the Rev. J. B. Walsh, O.P., was celebrant; Rev. J. R. Desmond, O.P., deacon; Rev. Raymond Smith, O.P., sub-deacon.

Aspirants entered the postulates of the Motherhouse and Dominican Academy, Plainville, Massachusetts, on February 2. The Rev. J. H. Conroy, O.P., Chaplain to Dominican Academy, addressed the young candidates, then gave Benediction of the Most Blessed Sacrament.

Sister Stella Maris, O.P., has edited the 1952 *Catholic Booklist* for the Catholic Library Association.

Sister Albertina, O.P., and Sister Rose Imelda, O.P., were present November 10-12 for the Kentucky Chapter of the I.F.C.A. held in Louisville, Kentucky.

The Catholic Art Association, Regional Unit, met on November twenty-fourth at Ursuline Academy, Louisville, Kentucky. Sisters Alberta, O.P., Mary Fides, O.P., Judith, O.P., Ernestine, O.P., and Ellen Frances, O.P., attended this assembly.

Sister Julia, O.P., Sister Paracleta, O.P., Sister Agatha, O.P., and Sister Geraldine, O.P., were present in Lexington, Kentucky, for the annual meeting of the Kentucky Association of Colleges, Secondary Schools and Elementary Schools. The Association of Junior Colleges appointed Sister Agatha to the committee for drawing up a new constitution.

Sister Agatha, O.P., and Sister Marie Therese, O.P., were enrolled for three-day December Regional Congress of N.F.C.C.S. held at Ursuline College, Louisville, Kentucky. The Rev. E. D. Fenwick, O.P., spoke at the Mariology.

Present at the December 4-6 Southern Association of Colleges and Secondary Schools held in Saint Petersburg, Florida, were Sister Julia, O.P., and Sister Paracleta, O.P. They likewise attended the December seventh South Regional meeting of N.C.E.A. in Miami, Florida.

At the Thirteenth Annual Convention of the American Catholic Sociological Society, December 28-31, held at Catholic University, Sister Leo Marie, O.P., led a panel on "*Sociology in the Liberal Arts Program*."

During the month of February Sister Suzanne, O.P., was assigned to two Evaluation Committees appointed by the Southern Association of Colleges and Secondary Schools.

Sister Catharine de Ricci Miller, O.P., died on January 4 in the 58th year of her religious profession. R.I.P.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

Sister M. Consilia and Sister M. Anna Theresa attended the funeral of the Very Reverend Walter Farrell, O.P., S.T.M., at Chicago.

The Community enjoyed a visit from the Very Reverend T. M. Sparks, O.P., socius of the Master General, on January 16. The Sisters are appreciative of the thoughtfulness of Father Sparks in including them in his crowded schedule of pre-sailing days.

Mother Christina Marie, accompanied by Sister M. Ruth de Paul, flew to Puerto Rico in November. This was her first official visitation of the two Missions in which the Newburgh Sisters are working. The first was established at San Lorenzo, the second at Caparro.

The Dedication Exercises of Immaculata Catholic School in Durham, North Carolina, on November 2, 1951, gave great joy to the Community, which has

labored in this parish forty-two years. His Excellency, the Most Rev. Vincent S. Waters, D.D., Bishop of Raleigh, blessed the building. The Most Rev. Joseph L. Federal, Auxiliary Bishop of Salt Lake City, the Very Rev. Edward T. Gilbert, diocesan director of schools, the Rt. Rev. Msgr. William F. O'Brien, pastor emeritus, and Mr. E. J. Evans, Mayor of Durham, spoke at the exercises.

His Excellency, the Most Rev. Thomas J. McDonnell, D.D., Coadjutor Bishop of Wheeling, W. Va., visited the Mount on December 29-30.

Sister M. Margaret Michael, community supervisor of schools, conferred in Boston on December 27-29, with Mrs. Gates, Dr. Anderson and other officials of Ginn and Company, educational publishers, to formulate plans for the Conference on the Revision of the Middle Grade Readers of the *Faith and Freedom Series*, under the direction of the Committee on American Citizenship of the Catholic University of America.

Previous to this Conference, Sister Margaret Michael had visited community schools in Raleigh, Elizabeth City, and Durham, North Carolina, and in Pensacola, Florida.

The Student Mission Activity, held at the Mount on November 30, netted \$3,911.11 for the Society of the Propagation of the Faith. This amount, the highest realized to date, was the result of strenuous coöperative work by Sisters and students alike.

Players, Incorporated, National Repertory Company, will make their third annual appearance at Mt. St. Mary on February 15. *Twelfth Night* is their production, succeeding *Much Ado about Nothing* in 1950, *Macbeth* in 1951.

The Student Retreat, which will begin on Ash Wednesday, will be conducted by the Rev. John T. Carrigan, O.P.

Holy Cross Congregation, Amityville, New York

Four week end retreats for laywomen were conducted at Our Lady of Prouille Retreat House, Amityville, by Rev. Francis A. Fahey, S.J., Reverend Andrew Ansbro, C.P., Rev. Augustine Paul, O.F.M., and Rev. John Bertman.

The winter retreats for the Sisters of the Congregation were held at the Queen of the Rosary Mother House under the able direction of Rev. Charles Fallon, C.S.S.R.; at Saint Joseph's, Sullivan County, New York, by Rev. James T. Twomey, C.M. Rev. Hugh H. McGinley, O.P., conducted the retreat for the Superiors at the Dominican Juniorate, Water Mill, L. I., New York.

Reverend Mother M. Anselma, O.P., Prioress General, conducted the biennial visitation of the missions of the Congregation in Puerto Rico from December 6, 1951, to January 10, 1952. About eighty sisters are laboring in six parish schools, one junior high school, five senior high schools and two clinics. Eight Sisters conduct classes in the University of Santa Maria, Ponce. Numerous catechetical centers in the country districts are also in charge of the Sisters.

Reverend Mother Prioress was present for the dedication of the enlarged St. Rose Convent and presided at the Golden Jubilee of Sister M. Modesta at Holy Rosary Convent, Yauco and the Silver Jubilee of Sister Rose Marie at the same place.

The Community Festival to celebrate the Golden Jubilees of six Sisters and the Silver Jubilees of nineteen Sisters was held at Dominican Commercial High School. The Community Orchestra and Choristers entertained the Jubilarians. Addresses were made by Rev. Eugene J. Crawford, Spiritual Director of the Congregation and Reverend Mother Prioress.

At the Commencement Exercises held in the Bishop McDonnell Memorial High School, Brooklyn, Reverend Mother M. Bernadette de Lourdes, O.P., one of the General Councillors of the Congregation, delivered the Commencement Address.

His Excellency, Most Rev. Bishop, Thomas J. Feeney, S.J., visited the Sisters at St. Thomas Aquinas Convent and narrated many interesting episodes and events of his long missionary career in the Marshall Islands.

Rev. E. Neufeld held a Cana Conference for young married couples residing in Suffolk County at the Dominican Juniorate, Water Mill, L. I.

Rev. Arthur R. McGratty, S.J., National Director of the Apostleship of Prayer, addressed the Novitiate members on the subject of devotion to the Sacred Heart.

Sister M. Teodosia, O.P., for more than forty years in charge of the sick Sisters of the Congregation and Sister M. Peregrine, O.P., a missionary in Puerto Rico for many years, departed this life since the last issue of *Dominicana*.

Sacred Heart Convent, Houston, Texas

Sisters M. Clarice, Leona, and Thomas Aquinas, who are teaching at St. Mary's School, Whittier, California, spent the Christmas holidays in Texas.

Sister Mary Stephen Halloran died in Galveston on January 27, in the 40th year of her religious profession. Previous to her illness she had been teaching in Sacred Heart Parochial School, Galveston. Funeral was from the convent chapel in Galveston, the Requiem Mass being offered by Rev. George Beck and burial taking place in Garden of Gethsemane Cemetery, Houston. Among Sister Stephen's survivors is Sister Mary Basil, O.P., her sister, who is at present residing at the Convent of St. Mary's of the Purification, Houston.

Preparation are being made for the investiture of fourteen postulants in the habit of St. Dominic on March 25; and for the first profession of four postulants on the following day.

College of St. Mary of the Springs, Columbus, Ohio

Sister Margaret Ann, head of the Biology Department has received a fifteen hundred dollar grant from the Damon Runyon Fund for cancer research. Sister has been carrying on research in this field for the past seven years.

Sister Amelia has recently published two new works in medieval French literature, *Seven More Poems by Nicholas Bozon*, published by the Franciscan Institute, and "Liturgy and Allegory in Chrétien's Perceval," a monograph published at Chapel Hill. She has also written an article for a forthcoming issue of *Romance Philology* entitled "The Blanchefflor—Perceval Questions."

Sisters Angelita and Charles Anne from the College of St. Mary of the Springs and Sisters Coralita and Francis de Sales of Albertus Magnus College attended the annual meeting of the Association of American Colleges held in Washington, January 8-10.

Sister Brigetta, head of the Home Economics Department is to be a member of the faculty of the Graduate School at St. Louis University for the summer session of 1952. She will conduct a Seminar course on Home Economics Education.

Sister Maryanna addressed the Parent Teacher Association of St. Joseph's Academy on February 7 on the topic "Education for Wisdom" and the Communion breakfast of the Ohio State University Newman Club February 17 on the subject of Cardinal Newman.

Rev. Urban Fay, O.P., conducted the annual retreat for the College students

January 27-30 and Rev. James Maloney, O.P., will give a retreat for the Academy girls April 6-9.

The Congregation recently lost by death two of its younger members: Sister Louis Mary Bardone on January 15 and Sister Mary Jordan Di Sabatino on Feb. 1.

Monastery of Our Lady of Grace, North Guilford, Conn.

On January 21, 1952, the Monastery of Our Lady of Grace, in North Guilford, Conn., quietly celebrated the fifth anniversary of its foundation. Between 1947 and the present, the foundation which began with eleven Nuns, a few postulants, and a lot of card-board cartons of odds and ends in a really old farm-house has been transformed into a complete, though temporary, monastery with a Community numbering 42, a public chapel accommodating 160 (soon to be enlarged), an exceptionally beautiful out-door Shrine of Our Lady of Fátima where several thousand people can gather comfortably for the May and October pilgrimages, and even a guest-house. An unexpected gift of carillon bells like those of the North American College in Rome completed the monastic charm of the foundation. The Monastery Eucharistic Hour on January 20, conducted by Rev. A. D. Frenay, O.P., Ph.D., Chaplain of the Monastery, and attended by many friends and benefactors, was offered in thanksgiving for the blessings God has poured on the monastery. On the anniversary day, the monastery came in possession of an exceptionally lovely imported painting for the Rosary Altar of the Chapel. This occasion also brought the Nuns the exceptional privilege of hearing an inspiring talk by Empress Zita of Austria, who, with her daughter, Archduchess Adelaide of Austria, was visiting one of the Nuns.

From February 7 to 9, a Triduum was made by the Nuns in preparation for the first anniversary of their Solemn Profession on February 10. Rev. Vincent Donovan, O.P., undertook the necessary traveling to divide his days between the Benedictine Monastery, Regina Laudis, where he is Chaplain, and the Monastery of Our Lady of Grace where he preached the Triduum.

The Dominican Sisters of the Sick Poor, River Park, Ossining, N. Y.

Sister Bernard Marie Winters of Columbus, Ohio, and Sister M. Ann William Berberich of Covington, Kentucky, made temporary profession at the Convent of Queen of the Rosary-on-the-Hudson, December 9. The Rev. Albert A. Pinckney, pastor of St. Therese's Church, Briarcliff, New York, presided at the ceremony. Other clergy present were the Very Rev. L. P. Johannsen, O.P., Chaplain, the Reverends W. G. Cummins, O.P., James T. McKenna, O.P., William Ward, Thomas Donnellan and Lt. Joseph Z. Aud, U.S. Army Chaplain.

The Sick Poor, a new monthly magazine published by the congregation, was released during the first week of December. It will replace the quarterly known as *The Dominicanette* published for four years by the Dominicanettes of Cincinnati, Ohio.

The feast of Christmas was observed in the Motherhouse, and at the Novitiate, by the traditional singing of Matins, procession to the crib, and high Mass.

The Very Rev. T. M. Sparks, O.P., socius to the Master General, was a recent visitor.

The New York Dominicanettes celebrated their fifth anniversary on February 3. In a special ceremony preceding a Holy Hour conducted by Rev. J. T. Carrigan, O.P., ten young women received the official Dominicanette pin in recognition of

their having contributed 100 hours each to the nursing of the sick poor in their own homes. The Right Rev. Charles L. Giblin, president of Cathedral College, was in the sanctuary.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wisconsin

Rev. John de Marchi, I.M.C., director of the Seminary at Fátima, Portugal, at present in the United States establishing a Seminary for his Order in Batavia, N. Y., celebrated Mass in the Convent Chapel on February 12.

On his return from a Central American trip, Rev. A. M. Klink, director of the Society for the Propagation of the Faith, gave the Community an interesting account of his travels.

On March 19, Feast of St. Joseph, two Sisters pronounced their perpetual vows, and one novice made temporary profession. The ceremony was conducted by Very Rev. Wm. J. Bronner, Ecclesiastical Superior. The Solemn High Mass preceding the ceremony was celebrated by Rt. Rev. John J. Clark, pastor of St. Rose, assisted by Rev. Leonard Koehring, Convent Chaplain as deacon, Rev. A. M. Klink as sub-deacon, and Rev. Casimir Czaplicki, C.S.C., of St. Charles Boy's Home, Master of Ceremonies. The sermon was delivered by Rt. Rev. Henry Schmidt, pastor of St. Joseph Church, Racine.



